

# Zion's Herald

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## THE OUTLOOK.

The nomination of Judge David J. Brewer, of Kansas, to fill the vacancy on the Supreme bench caused by the death of Judge Stanley Matthews, gives general satisfaction. The new Justice is a nephew, on his mother's side, of Judge Stephen J. Field, and was born in Smyrna while his father, Rev. Josiah Brewer, was a missionary in that city. He is a graduate of Yale, a lawyer of unquestioned ability, and has had a long judicial career—fourteen years on the Kansas Supreme bench, and five years as circuit judge of Kansas for the eighth circuit. His age is 52.

The U. S. Senate promptly perfected its organization last week by re-electing Mr. Ingalls to the acting presidency, and settled down to business. Over five hundred bills were introduced in a single day, many of them familiar ones which have been discussed in committee and recommended, but which failed of enactment from lack of time. One of these is the Ford Immigration bill, which was reported in the House last year, and is brought forward in the Senate by Mr. Hale. It forbids the admission into the country of those belonging to the insane, indigent, or criminal classes, or of polygamists or anarchists, and provides penalties for steamship companies who transport such prohibited persons; it imposes an immigrant's tax of \$5 a head, and requires intending immigrants to secure United States consular certificates before sailing.

Among other measures re-introduced are Mr. Blair's two amendments to the Constitution—one for abolishing intemperance, and the other for woman suffrage; Mr. Hale's bill for the preservation of forests on the public domain, providing penalties for the illegal cutting of timber, and proposing the appointment of a Commissioner of Forests, with four assistants; several bills defining trusts and declaring them illegal; and Mr. Cameron's steamship subsidy measure, which divides American vessels engaged in foreign trade into three classes, and provides a compensation of from four to five and three-tenths cents a hundred tons for every mile traveled between this country and any foreign country, both out and back.

Naval rehabilitation is emphasized among the new measures proposed. There is a bill which authorizes the President to contract for eight battle-ships of from 7,500 to 10,000 tons displacement, two armored coast-defense vessels, three gun-boats and five torpedo boats. Another proposes to regulate by law the nomenclature of naval vessels—naming battle-ships after States of the Union, cruisers after cities, unarmored coast-defense vessels after rivers, armored coast-defense vessels after historical events or names, etc. A third increases the total strength of enlisted men and boys to 9,000; makes the period of enlistment four years, with increased pay for the third and fourth years, and for re-enlistment; and provides a retired list, with three quarters pay, for enlisted men after thirty years' service. A fourth, introduced as were the preceding by Mr. Hale, paves the way for the creation of a naval reserve out of steam vessels of the merchant marine; such vessels to be capable of mounting not less than two rifled guns, and to reach a speed of fifteen knots. Provision is made for enrolling these vessels in the Navy Register and for compensating their owners.

The commemoration of the four-hundredth anniversary of the discovery of this country by Columbus will be promptly brought to the attention of Congress by Senator Ingalls' bill. This provides for a commission made up of two members from each State (of different political affiliations), two from the District of Columbia, and one from each of the Territories, to be appointed by the President, by and with the consent of the Senate. This commission shall meet in Washington after thirty days' notice, organize, and secure a site for the convocation of nations that may be disposed to join in the celebration. The site must embrace not less than 300 acres of ground, and \$5,000,000 are to be appropriated for its purchase and an additional \$1,500,000 for grading and clearing it. Sections of land are to be apportioned by the President to the different countries represented, which will be permitted each to select its own style of architecture. The bill further appropriates \$500,000 for buildings for the United States and \$1,000,000 for incidental expenses, making a total of \$8,000,000. Another proposition is that of Senator Edmunds, who would dispose with a World's Fair altogether, and commemorate the great event by establishing a National University at Washington.

All the important facts of Stanley's amazing exploits in rescuing Emin, fighting starvation, repelling hostile natives, exploring hitherto unknown mountains and rivers, and conducting through the wilderness to the sea a caravan composed largely of sick or disabled men,

have been given to the public in his published letters. His praise is on every lip, and worthily so. The explorer, Joseph Thompson, who knows whereof he writes, in a letter to the London Times, characterizes Stanley's work by such epithets as "Homer" and "Napoleon," and exclaims that his "unbounded admiration of this most wonderful feat that has ever been known in the history of African enterprise." The serious accident which befell Emin Pasha, owing to his impaired sight, by falling from a balcony at Bagamoyo, has awakened a universal thrill of sympathy and sadness. If his life is spared, he will worthily share with Stanley the ovation which every civilized nation is eager to offer for deeds of exceptional devotion in the cause of humanity.

In the Sandwich Islands the Chinese are becoming uncomfortably numerous and obtrusive. They have been indispensable in developing the sugar industry of the kingdom, and their cheap labor is still desirable in successfully conducting this and various other material interests. But they are not content with performing manual labor on the plantations. They have invaded every department of business. Much of the wholesale and a large part of the retail trade in various commodities are in their hands. As it is happening in Hong Kong and Singapore, so in Honolulu the Chinese merchant and banker are gradually crowding out of business those of other nationalities. The question of questions just now in the Hawaiian kingdom is, How can we restrict Chinese immigration?

## UNCLE JOHN'S LETTERS.

I AM glad you have been able to gratify your desire to go to college. While the matter has been in debate I have not fully expressed to you my judgment, as I preferred that the responsibility should rest with others. You may have been of opinion that I was more indifferent than I have ordinarily shown myself in your concerns. I did not wish to give the casting vote. If I had strongly urged the step, your own judgment might not have had the amount of freedom necessary to make the decision largely yours. The debate has been on the wisdom of sending three to four years in mental work which, to the ordinary observer, seems to have no ability to qualify for commercial life. Some of your friends have gone so far as to say that a college course will alienate your sympathy from everything commercial, and eventually commit you to a profession for which you have no special liking. I am not of that opinion, and I think that I know you more accurately and entirely than any one else. Moreover, you are younger than most of the stripling who are entering. Your diligence at school has saved you a full year of life.

You know my conviction that a man is never the worse for any amount of education he has received. Wherever his place in life, if he fails, it will be, not because of something he possesses, but of something he lacks. It is almost certain that the men who have disappointed their friends, and have been partial failures, would have been total failures if they had not had the mental discipline which compulsory work at college gave. All studies of all kinds tend to increase power and give vision. Light is always to be preferred to darkness.

The word "failure" is used very loosely. The success of some men is the completest of failures. Had they been better men, truer men, more honest men, they could not have succeeded. I hope you will not allow your judgment as to "success" or "failure" to be determined simply by a money standard. Agassiz, I take it, was a great success, yet he had not time, as he tells us, to make money. Mental power is more than money. Moral force is vastly more. Yet in our day the idleness of money is one of the curses of our civilization. It is not uncommon to meet men who have neither intelligence, nor culture, nor virtue, nor anything above a very low average type of man, who have come into the ownership of money, and that is about all there is to them. In a sense—a very low sense, indeed—they are "successful." Search the New Testament, my boy, and tell me how often you meet with this word "success." Then search again, and tell me how often you meet with the word "faithful." I think the result of your investigation will surprise you. So I would have you form intelligent ideas from the start. Respect that which is truly respectable. Get mental respectability. It will last. It is internal. The respectability which belongs to the possession of that which is external is very inferior.

Still, I do not wish to make a crank of you, or a man of peculiar antipathies. Industry and sagacity, even when allied with a very low order of intelligence, and next to nothing of high character, have their reward. And they ought to have it. I bid you respect industry and sagacity wherever you find them—but remember also that they belong to beavers and ants, bees and wasps, as well as to men. Get mental power and vision, even if you never are worth fifty thousand dollars. That which is unpurchasable is choicest and of most worth.

But I am sorry that you have decided upon the particular college to which you are going. Perhaps I have failed in duty in not giving you my judgment before your decision was made. But it is made, and I do not now urge retreat. I think that your surroundings will test the metal that is in you more than you know. Too large a college is not always the best place for study. The average man is apt to be neglected by unconscientious professors who are naturally interested in the men that have a quick absorptivity, and promise the best results with the least trouble. You see, Frank, I am not feeding your conceit in putting you among the average men.

I shall watch the result of this experiment with some degree of anxiety. Your college is a good climate in which to grow skepticism and agnosticism. Very soon you will meet

them, full fledged from the lips of professors, callow from the lips of students. Expect to find intellectual conceit and skepticism in the same man. Expect to find some form of contemptuous disregard for others wherever you find religious agnosticism. But promise me you will keep none of it to yourself. Write me your experiences of professors and students with whom you are intimate. Get all your doubts to the outside, write them down, look at them, and let me help you to examine them. Like the measles, skepticism is dangerous when they do not show themselves well to the eye. And like the measles, they need a good warm atmosphere—so keep your heart well warmed by a diligent use of all the religious exercises to which you are invited. You will be in danger of neglecting these. In order to consistency with the convictions which are yours now, you have a harder battle to fight than you are aware of. All the best things in us are shy and retiring. The worst are vulgarly self-assertive. Skepticisms love to air themselves. True religion, like true love, is reserved and modest. Begin at the very beginning to take the place you mean to keep. Kneel down by your bedside the very first night with your room-mate there. Go to chapel the first morning. In a week you will have conquered the place you can hold and keep. Courage and consistency have a silent power which always commands respect. But don't forget your weekly (daily, if you prefer it) letter to your sincere and true friend,

## THE EVANGELICAL ALLIANCE.

A General Christian Conference.

REV. FREDERICK BURELL GRAVES.

VERY frosty December morning, accompanied by a light snow, shook hands with the Alliance on its arrival in Boston, but the reception had all the tingling cheeriness of a New England winter.

Wednesday.  
After the opening exercises William E. Dodge, president of the Evangelical Alliance, delivered the opening address. Of medium height and slender, with sandy hair and side-whiskers touched lightly with gray, and with eye-glasses from which hung a pair of gold chains, and for dress a plain cut away coat closely buttoned, he presented, as he leaned on the desk, the appearance of a calm and untroubled, a shrewd and keen man of business, illuminated with the spirit of Christ. He said: Two years ago a Christian Conference was held in the city of Washington, called by the Evangelical Alliance, which was remarkable for the number and character of its members, the earnestness of its purpose, and the enthusiasm and spiritual power of its meetings. It left a deep impression upon many individuals, and its influence is still felt in many communities. At that Conference were studied the peculiar perils and dangers of our religious life in this country; the large opportunities for effective Christian work; the resources of the church to meet these perils and opportunities; the necessity of co-operation on the part of Christians of different names, and some of the methods of such co-operation. A deep and solemn sense of personal accountability seemed to fill all hearts, a new and fuller sense of allegiance to our Divine Master, and a higher and loftier patriotism. It was especially felt that the time for more aggressive action had come along the whole line of Christian activity, and that the enormous unused power of the lay element of the church should be more fully utilized. To discuss the same great question the present Conference has been called. The time is ripe for a still fuller discussion of the great problems that confront us. Conditions are rapidly forming that may change our civilization, and leave our children to confront dangers that may not have seemed possible to us. Everywhere people are restless and looking for a higher good and a fuller brotherhood of man. We believe that to the church of God is committed the grand mission of bringing to our own land, and to all nations, the message of love and peace. We believe that Christ's life and Christ's words can touch and change the hearts of all men. All wrongs, all superstitions, all selfishness and injustice, will disappear before their gentle power. And it is to talk of such a mission and to realize it, that we are met together. We do not meet to criticize or find flaws in existing methods, only to seek light and take counsel with each other.

After this address Rev. Dr. A. J. Gordon, of Boston, felicitously welcomed the Alliance to the hospitality of the city of Boston, arguing that if in the past a divided Protestant Christianity has done as much as he has, then it is certain that a united Christianity could do much more, and that the time is ripe to show what this is.

Rev. Josiah Strong, D. D., general secretary of the Evangelical Alliance, then read his report on the "Progress of Christian Co-operation since the Washington Conference," pointing out chiefly the obstacles which are met: (1) The *vis inertiae* which a new movement always meets; (2) The indifference of men and women in this kind of Christian work; (3) The work of past prejudice; (4) The discovery of the competence of the Alliance is particularly adapted to overcome, but time is necessary.

R. Fulton Cutting, chairman New York State committee of the Evangelical Alliance, spoke on "Co-operative Religious Work in New York State." He said that the canvasser of the rural districts in the State found that the old churches which were once vigorous and active, are disintegrated, and the buildings are deserted, being used only occasionally for funerals. It was found, also, that the vices of intemperance and gambling have largely increased. But the visitors who have gone to invite people to church have been most kindly received, and this has reacted favorably on the visitor, who is thus filled with gratification and joy for the work done. The results of our work are: That there are a vast number of people who do not attend church, and yet who are not indifferent to the Gospel; and the discovery of the competence of past denominational work to handle these people. The Evangelical Alliance wishes to find out whether our nineteenth century Christianity is equal to the heroism that is demanded by the luxury and exclusiveness about us, in the city and the large towns.

Prof. R. T. Ely, Ph. D., Johns Hopkins University, opened the addresses of the afternoon session. He is short of stature and stout, with a large and elegant mustache, and is apparently about thirty-eight years of age. What are the needs of the city? he asked. I would answer (1) A profound revival of religion; (2) A renunciation of materialism, or, to narrow it down to the present theme, municipal government. We, as an Alliance, must get behind the municipal government, which cannot do all the work, but without which little can be done. Pat, then, these two, religion and nationalism, together, and we get religious nationalism. And isn't this Christian Socialism? It isn't through

desire, but through an economic principle, that population centralizes in cities. What will we do with this problem? We point out the following means of improvement—public education, playgrounds, free public baths, public gardens, organized medical and poor relief, taxation of all unimproved land to its full value and the exemption of new buildings from taxation for the first five years, sanitary legislation, the suppression of the liquor traffic, etc. Nationalism will furnish all the resources necessary.

Rev. Josiah Strong, D. D., speaking on the same subject, "The Needs of the City," said that the way of dealing with the problem showed how to deal with it everywhere. The needs of the city are: physical—embracing fresh air, pure water, unadorned food and more room; political—which are a wider interest of voters in voting and the elevation of better "man-crowded" men to office; social—the solution of the dual between capital and labor, the assimilation of many strange peoples; intellectual—which include all the educational interests of the city; moral—the abolition of the saloon, pauperism and crime, and an increasing number of homes; religious—a thoroughly vitalized Christianity. Now is the time to meet these needs with a Pauline faith, and on the principles of Jesus Christ, which are, personal contact, and personal co-operation.

"The Needs of the Rural Districts" were portrayed by Rev. Henry Fairbanks, Ph. D., St. Johnsbury, Vt. Four years ago, he said, forty-four towns were visited with the purpose of finding out the lives of the people and inquiring about their attendance upon church and Sunday-school; and also to ascertain how the present religious agencies are meeting their needs. In the rural districts of New England the large majority are of genuine Yankee stock. In the census that was made, it was found that half the population living within two miles of the church attended service, while of those living beyond two miles not more than a third attended. Of the 333,000 people in Vermont, only 150,000 attend church and 183,000 never go inside the church.

Rev. Frank B. Jenkins, New Decatur, Ala., presented the case of "The Mountain Whites of the South," in a strong and picturesque paper. In a territory twice the size of New England is the dwelling of the so-called mountain whites, who are English, Scotch and Irish, and number between 2,000,000 and 3,000,000. They are located in a country of wonderful material resources. What is their condition? One of extreme poverty, of very meagre education, of low morality and social status, of little religion, which is extant and superstitious in its character. Here is a mission field white for the harvest, and with but few reapers. This work must be done largely through Christian schools.

The evening session opened with the discussion of the topic, "Needs of the City," by Rev. J. M. Buckley, editor of the *New York Christian Advocate*. The religious and moral needs of the times, he said, constitute the primary ones. The question is a difficult one for the pessimist on one side and the optimist on the other. A nation is a paradise or a purgatory according to the view-point of the observer. Basically the needs of all times are the same, but there are accidents, and accidents make times, and times change, and men change, and there are signs of change. What we have to contend with was foreseen by Washington, Madison, Bishop Ashby, Bishop McVane, and even Dr. Toqueville. But I must commit myself to the needs (1) within, and (2) without, the church. The needs within the church are, (a) Extravagance in church and social life; (b) The need of some revision of the methods of attracting the young to the church; (c) Decline and almost total disappearance of discipline in the church; (d) The reliance upon things extraneous to the life and work of the church, to prevent the decay of the church. Of the needs without the church he mentioned (1) The constantly increasing number of non-attendants upon the regular church services; (2) The modifications and attitude of infidelity; (3) The rise of atheistic socialism; (4) Romanism has removed its mask and appears in new form; (5) Prostitution of the Sabbath; (6) Development of subtle vices among the sons of the wealthy; (7) Decline of regard for the principles of total abstinence.

Before Dr. Buckley's address, Rev. Frank Russell, D. D., field secretary of the Evangelical Alliance, and after it, Dr. J. L. Phillips, secretary of the Philadelphia Alliance, spoke upon the methods of the Alliance to meet the needs of the times.

Thursday.  
After the opening exercises, Rev. Moses D. Hoge, D. D., Richmond, Va., delivered an address upon "Christian Co-operation in Awakening and Directing the Moral Sentiment of the Community," and was followed by Archbishop Alex. Mackay-Smith, D. D., New York, who declared that notwithstanding the fact that a good, and not the lowest, part of our population say there is no need of anxiety about our social, religious, political and moral condition, there are many serious things which must be noticed. Our material, artistic and scientific condition makes ten men cheerful and happy at the sacrifice of the peace of three and the life of one. We need a complete re-adjustment of our church methods to new conditions. His address, as the chairman said, was plain, clear and sensible.

At the afternoon session, Prof. C. J. Little, D. D., Syracuse University, delivered an address upon "Christian Co-operation in Relation to Moral Legislation." After referring to his experience as State librarian of Pennsylvania, he said that a bad bill was passed by the energy, patience, skill and influence of its supporters. He graphically pictured the evil results of such legislation. The first thing, then, that Christian co-operation must do is to watch the file of bills to be enacted. Christian newspapers can make this field fruitful of good results. We need here uncolored light. We must have the help of influential legislators and see that there is a development of intelligent and all-powerful public opinion in favor of good bills. Public opinion clusters about persons or about principles; hence we want persons of high character and integrity and principles that are strong and true.

Hon. Walter B. Hill, Macdon, Ga., followed upon the "Enforcement of Moral Legislation." The enforcement of law, he began, is primarily the office of the State government, and includes (1) accusation, (2) prosecution, (3) trial, (4) penalty. Now if the machinery of the law breaks down at any one of these four points, there is no enforcement. And it does often break down. Moral legislation, therefore, should be preventive, not punitive. The most obvious truth in connection with this topic is that Christian co-operation must first be directed to the election of officials who will promote moral legislation. This is imperative.

He was followed by Rev. Howard Crosby, D. D., LL. D., upon the same topic. Clad in a Prince Albert coat, with white neck-cloth, wearing short, iron-gray side-whiskers, and with shoulders slightly stooping, this distinguished clergyman spoke with all the vigor and vehemence of a young man. He referred to the difference of the relation of personal responsibility of the individual Christian to the government, between the United States, where it is greater, and Russia, England, Switzerland or France. The spathy of Christian men in public affairs is ominous. We need more patriotism and manliness in our Christian people to drive off the political harpies. Our Christianity is for society and the State. The hermit is a

snack. Self-denial is on the battle-field and not among the baggage. A few practical suggestions for Christian co-operation were offered. The Christian cannot be a partisan, who is one adhering to his party right or wrong. The severest blow to a party when it has done wickedly, the better for the country. The church of Jesus Christ should directly use the press for the support of moral legislation. What we need in our country is a secular press distinctively Christian. Christian co-operation in moral legislation must be liberal—free from any narrow sectarian thing. We shall thus gain the support of the average mind, which respects morality, if it does not practice it.

Rev. Dr. L. T. Chamberlain in the evening opened the meeting upon "The Need of Permeating Our Developing Civilization with the Spirit of Christ." After showing that civilization inheres in the personal responsibility of the individual, he concluded that civilization means civilized persons. By this standard it is to be judged. We know that the great sides of the race have been won by the moral and spiritual powers. It has been taught over and over again in history that material things are but the trappings and the mask. But we are to be elated and joyous, and yet we must consider the enormous perils. There is immigration. All nations are pouring in. Then there is the vastness of material wealth. Add to these the intellectual and literary peril. Under free thought, everything thrives. Another phase of peril is the rivalry that is so hot on all sides. The city problem becomes more serious. The segregation of immigrants in communities, and Roman Catholicism, are great perils. Permeate each of these perils with the spirit of Christ, purity, truth, justice and love, and they are changed. Applied Christianity in the daily life is not only the standard of a standing or falling church, but of a standing or falling civilization as well.

Rev. David H. Greer, D. D., graceful and spare, with a healthy face, with features as distinct as a silhouette, a close-cropped mustache hiding a firm mouth, read one of the strongest, keenest and most thoughtful papers of the session, upon "Christianity and the State." The State is a voluntary association, and must therefore have no connection with the church, which is a divine institution. Hence they are not rivals. Here in America, for the first time since the days of Constantine, the true idea of a perfectly free church in a perfectly free State, was taught and practiced. Here, therefore, we must have free public schools, which are creatures of the State. But religion should not be taught in these schools. Nor should the Bible be read in them, because the State would be called upon to decide which Bible—the Douay or St. James Version, the Westminster Bible, the Bible which says baptism, or that which says immersion. This would again bring about the union of the Church and the State. Children must receive their religious nurture from the Christian family, the Christian pulpit, and the Christian Sunday-school.

It was sadly pleasant to note the contrast in age between Dr. Greer and Bishop F. D. Huntington, who was the next speaker. With a strong, clear-cut and beautiful face, fairly snowy with its white beard, and a very winning voice and manner, the distinguished Bishop received a hearty welcome. His subject was, "The Gospel and the People." He attacked the subject without a skirmish. Do we understand the Gospel? he asked. Do we understand the people? In olden times there was no question that the Gospel was for the people and the people for the Gospel. Have they not been put apart by our apostasy? Imagine Christ to have been crucified for a corporation, a guild, a privileged class! An ancient as we are in this age, it shocks us. When we consider why the "masses" do not come to hear the Gospel, why not think that perhaps we do not preach the Gospel? Christianity is a gratuity through and through. There is no tax on the privilege of being converted. The primitive church was both a missionary and a free church. Nowadays our sheep-folds are mostly private property. Socialism is only a blind yearning after liberty and equality. Humanity is crying aloud, and we would better hear, and hearing, lead.

Friday.  
The morning session opened with a paper by Prof. Edmund J. Wolf, D. D., Gettysburg, Pa., on "Our Debt and Duty to the Immigrant Population," which depressed the idea so prevalent, that all foreign immigration is irreligious, criticised some of the methods of our missionary work, and urged co-operation. Rev. C. E. Amerson, Springfield, Mass., in a paper upon "French Canadians in the United States," pleaded that Protestant aid and sympathy be given to the French, and thus nip in the bud the subtle scheme of the Catholics, who are working for a separation of Canada from England, and with the annexation of New England, to form a New France. Rev. H. A. Schaffler, Cleveland, Ohio, in an address on the "Slavonic Populations in the United States," declared that among these peoples, embracing Bohemians, Poles and Hungarians, a reaction against Romanism had set in, and they could be reached with the simple Gospel of Christ.

Two addresses upon the subject of "Arousing and Training the Activity of the Laity," were read at the afternoon session. Prof. Graham Taylor, D. D., Hartford, Conn., gave the first. He called attention to the number and work of Sunday-schools, of Y. M. C. A.'s, of Y. W. C. A.'s, of Christian Endeavor, and kindred societies. But still power is misdirected and misapplied. The answer of God to the cry of the times is to proclaim the church as His, and the priesthood of every believer, and to emphasize the call of the membership into contact with its work and the offer of special training for its diversity. But we must train the ministry broadly and practically in our seminaries to begin with.

Joseph Cook, taking the place of President Patton, of Princeton College, said that the priesthood of believers is to be distinguished broadly from the priesthood of the people. Democracy is in the air. If I should propose five points for belief, I should name them as—The Fatherhood of God, the brotherhood of man, salvation for the penitent, no salvation for the impenitent, and let whoever will come. To arouse the activity of the laity, I know of no better way than to preach the loss of the impenitent. The chief mischief of the church are that we are fractional in doctrine and fractional in polity. I wish the certainties of religion to be so presented that our laity will be detached from this life. What are we to teach the laity then? Not a subtle system of theology, but the necessity of the new birth and the atonement, the deliverance from the guilt of sin. If I may add two more points to the five already mentioned, they would be the Bible, and that it is never safe for any man to die in his sin.

The closing session in the evening drew a large attendance. The subjects were timely and the speakers distinguished. Boston's famous preacher, Rev. Dr. Phillips Brooks, presented the first, "Need of Enthusiasm for Humanity on the Part of the Church." Dr. Brooks, by the depth of his sympathy, the gentleness and strength of his character, was well qualified to present this vital theme, for he himself said that if he had chosen his subject, none would have been more welcome than this. This subject, he said, bristles with possible definitions. But I should, however, like to try and tell you what it seems to me.

It is meant by the phrase, "Enthusiasm of Humanity." It is perfectly possible to conceive of it as representing something that could not be distinctly described, or else something that was very definite and special, but very narrow and particular. It is possible for us to lose the largeness and clearness of the conception which no doubt is involved for every Christian thought in these words. It is not merely sentiment exhibited for the race to which we belong, nor the spirit which takes possession of us when we feel in our own hearts and souls the richness of our physical and mental life. Nor, on the other hand, is it only the extension of our personal fondness for those who lie nearest to us, to the great multitude of our brethren. It is something a great deal larger, broader and deeper than that. But it is not simply the expression of our pity for the woes of humanity; something that would die away if all mankind were lifted out of their miseries and made the sharers in the most glorious privileges that belong to our race. The enthusiasm of humanity is the distinct, clear and definite conception of human life which is the spirit flowing through all the life of man, that which the Bible declares to us in the Old and New Testaments, in the pages of Genesis and the chapters of the Gospels. Man is the child of God—that is the idea. This representation of man as the child of God is something which it is impossible to put in any figurative language as clearly and distinctly as it is put when it is represented in the form of the great figure which presents itself in every human life, from the simplest to the most elaborate, from the poorest to the very richest and most complete. The ultimate fact of man's existence is the divine life which dwells within him, the conception that he belongs to God, and that the divine life is attached to him. To live in the straight line of duty, to utter God's life in all our existence—that, and that alone, is true humanity. Believe in yourself and reverence your own human nature. Believe in your brother, and help him with the help that never degrades itself into contempt or scorn. I look to man's sin and across it, and I see only for the instant that he is the child of God. The world is better than ever before, and the glad day of man's emancipation, in the kingdom of Christ on earth, is coming. Optimism is faith in the best, and he who does not look for the best is not fit to live.

Rev. Dr. C. H. Parkhurst, New York, followed with an address upon the "Need of Personal Contact between Christians and Non-church-goers." With long, flowing hair that is generally sprinkled with gray, a small mustache and chin whiskers which are black as a crow's wing, wearing glasses that have been rubbed to a spotless clearness, a broadcloth coat in the full clerical fashion, fitting a wiry form—this is Rev. Dr. C. H. Parkhurst, of the Madison Square Presbyterian Church, New York. He said: We must see what all this evangelizing business means, and what are the primal resources of its power. To be a Christian is to live with a divine life, to have God's pulse beating in us. Evangelization is the human exercise of a divine power. There is no gospel disservice from a person. The Gospel is not a book, a creed, an institution, a mode of behavior however chastened. The laity are exacting as regards the inspired character of the ministry being made apostolic by having been made penitential. The laity are, on the other hand, sadly irascible concerning the demands they make on themselves. The clergy have been content to be holy and preach the Gospel, and the laity to make money, enjoy themselves, and pay their pew rents. The stated sanctuary is peculiarly for the saints, to get in touch with God. The church is the parish of the minister, and the world is the parish of the church. The Gospel is not a light, but a dynamo. Men are constantly giving food, coal, bread and old clothes, because it is cheaper than to give themselves, their love, their lives. To give ourselves costs us; there is a good deal of Calvary about it. There always is. The world is going to be saved by personal loving because that is the Divine way. Redemption began not with a book, a bank, a mimic, but with a cross.

Mr. Dodge and Rev. Dr. A. H. Plumb exchanged some congratulatory and felicitous remarks, and Bishop Randolph S. Foster, Methodist Episcopal Church, offered the closing benediction.

## SPARKS.

—The Conference was a success and will do good.  
—Bishop Huntington's paper had the true apostolic flavor.  
—Dr. Greer struck twelve.  
—Mr. Dodge said that one of the visitors found in a rural district seven churches in a line which were closed, two of them being turned into cheese-factories.  
—Dr. Strong truly said: "The common way nowadays is not to say, 'Here am I, send me,' but, 'Here is my check, send somebody else.' There is enough salt in the city, but it is barreled up in the churches."  
—According to Rev. Mr. Jenkins, even to "creeping babes," among the mountain whites, tobacco is a necessity.  
—General Clinton B. Fisk, Rev. Dr. W. F. Warren, president of Boston University, Rev. Joseph Cook, and Rev. Dr. Alexander McKenzie, graced the platform by their presence on Wednesday evening.  
—Is it true, as Dr. Buckley affirms, that infidels now have political and social preferment; that they are made governors of the States and judges of the United States and State courts?  
—"You must evangelize before you can Americanize," as Dr. J. L. Phillips, of Philadelphia, well said. He is a foreign missionary at home on furlough, and will return soon to his "dear Japan."  
—It was a shrewd remark of Dr. Hoge that though the world is not getting worse, some parts of it are.  
—It was a happy expression of Dr. Mackay-Smith, that when our forefathers invited the world to dinner, they expected that the greater part would send regrets, and many more would come only in season for the desert. Also, that if we, who are numerically the weaker body, should unite with our Baptist and Methodist brethren, they would simply swallow us as a pill, and make no wry face about it.  
—Rev. Dr. W. R. Clark offered prayer on Thursday afternoon.  
—Majorities do not make truth, said Prof. Little, but truth, in these days, must make majorities.  
—One of the speakers mentioned a church that organized a committee to promote a revival, which four times reported progress, and asked leave to continue. What next?  
—A very keen and significant word was offered by Rev. Dr. Cain, a bright colored brother from Texas, when he said: "The negro was brought here to America against his consent, and now he proposes to stay here against yours."  
—Rev. Dr. Parkhurst of New York said: "Anybody can put a leech on, but the genius comes in when you try to get him off." "Northern lights make a very poor thing to read by." "It is a very important point in illumination to light where it is dark."  
—The paper of Hon. Walter B. Hill will soon be published in full in *Zion's Herald*.



## Miscellaneous.

## THE DUTY OF LEISURE.

JAMES BUCKHAM.

EVERY person has a certain amount of leisure in these days of labor-saving devices, over-production, shortened hours and higher wages. To work unrelentingly is now no longer necessary for the great majority of our laboring classes; nor is it any longer held by the strictest moralist to be a particularly commendable or virtuous thing. On the contrary, I think, our teachers of public morals, our writers, preachers, philanthropists, economists, are coming to recognize and proclaim quite a different doctrine—that of the duty of leisure.

Leisure a duty? we naturally ask. Let us try to discover upon what grounds, if any, so pleasant a requirement becomes binding upon the modern man and woman. Is it possible that what has always been looked upon, hitherto, as the greatest of privileges, restricted to the few, should after all prove to be an obligation resting upon the many? The question deserves close consideration.

It is evident that no vocation calls into play and develops the whole nature of a man; and this is true of the most widely dissimilar employments. The shoemaker, who must peg boots for seventy years, with no intermission save for sleeping and eating, would most certainly degenerate into a mere machine. His higher nature would waste away through lack of exercise. Precisely the same thing would be true of a poet who should do nothing but write verses from morning until night for seventy years. The spiritual sense and the faculty of observation would become atrophied in both men. Both would degenerate into mere automata. To be sure, the one might make excellent boots, and the other excellent verses, technically speaking, but the highest development of the one would be represented simply in terms of boots, and the highest development of the other in terms of verses. The shoemaker would never become a great designer and manufacturer of foot wear, and the versifier would never become a great poet. In each instance there is evidently some part of the whole nature of the man left undeveloped. Neither character is rounded out. Both circles have a section missing.

Now if we ask what portion of a man's nature the exclusive pursuit of his regular vocation does and must leave undeveloped, I think we shall readily agree that it is the ideal part. The writer of verses, having ceased to observe, to dream, to meditate, falls away from his loftier mood and contents himself with the repetition of mere forms and hackneyed sentiments. He becomes an artisan in verse, and thus deprives himself of the soul of poetry, which is the ideal. So also the shoemaker, who literally chains himself to his bench, who gives himself time neither to read, nor converse, nor reflect, nor so much as lift his face to catch the sunlight of life, becomes a hard realist, a soulless groveler, a man without an outlook or an uplook.

The ideal part of our nature, then, is not developed by exclusive devotion to toil; and if not, its development must be the result of something which breaks in upon toil, and, as it were, leaves golden spaces between to-day's and to-morrow's working hours. Something within us must flower before each productive period—like the blossoms that come upon the apple-trees between the budding and the fruit-bearing. This breaking in upon toil, this flowering of the soul—what shall we call it but leisure; the opportunity to observe, to compare, to gather in, to assort, to meditate upon the innumerable phenomena of life, human and universal?

As when some rushing mountain stream leaps into a hollowed bowl in the rock, grown about with ferns and mosses, the waters, hitherto seething and foaming, grow clear as crystal, swirling around the green edges of the pool, and catching the sunbeams in their pellucid depths; each polished pebble and grain of sand seems imbedded in pure and solid crystal, and the tiniest waving frond of water-moss conveys its delicate pattern and movement to the eye; so the human soul, spending itself in fretful toils, and disturbed by a thousand obstacles and perplexities, comes to an hour of leisure in the day. The faculties, exhausted by constant toil, give themselves over to rest, or softly play about some daydream of the soul or poet's romance. Inner meanings of life, delicate suggestions of truth, intuitions of God, His love, His goodness, the wisdom of His dealings—such thoughts, hitherto obscured in the whirl and rush of life, become clear and manifest to the soul. The sunshine of life strikes deep into the placid spirit, and the mysteries of individual experience reveal themselves in the calm of meditation.

The condition of leisure being one in which the better part of us, that is the ideal and spiritual, finds its development, there would seem to be no duty more binding upon each of us than to provide ourselves with this privilege. We should see to it that a certain margin of time is redeemed from what we call our "business," and devoted to those things which lift us for the more intelligent and lofty conduct of life. A few practical suggestions concerning the use of leisure may fitly close this brief and fragmentary paper.

1. The best use of leisure is often simply rest. Some kinds of toil make large demands upon nervous energy, and are peculiarly exhausting. Such is mental toil, as a rule. When the mind has been so severely taxed that it feels averse to any further exercise, though of a different kind, complete quiescence is its most proper state. But even in this state its very constitution and nature render entire inactivity impossible. Mental processes are always going on; and often the unconscious mental process, the process which proceeds without effort, is the most profitable. The mental leisure which consists in rest, does not forbid observation or reflection. The mind may both observe and reflect without conscious effort; and all mental toilers know that some of their most inspiring moods and richest thoughts have come in this way.

2. As a general thing, the most profitable use of leisure consists in the reading of good books. By no other exercise is our higher nature more richly ministered to. The labor of reading is small; its pleasure is exceedingly great; its profit cannot be measured.

3. Leisure is sometimes most wisely spent in recreation. Nature is her own barometer, with respect to work and play. Whenever a feeling of depression manifests itself, either mentally or physically, nature's index points

to "play." It is the most foolish doctrine in the world that when one ceases to be a child one passes forever out of the province of play.

4. Time may be mispent in leisure as well as in work. There are foolish employments of our vacation hours—unwise reading, unhealthful sports, vacuous inactivity. Contemplation may be directed to unworthy objects. The pursuit of certain unworthy objects may become more arduous and wearing than the toil which it supersedes. Judgment in the use of leisure is the mark of a wise man.

5. Too much leisure is far worse than excessive work. The mental and moral enervation that comes from too abundant leisure is getting to be a sad problem in modern sociology. It is better to be a mere drudge than to disintegrate mentally and morally through lack of purpose in life.

With joy and gratitude my eyes are dim;  
I need make a joyful noise to Him  
Who gives me voice;  
He is my God; His care shall never cease,  
And while He fills me with His perfect peace,  
I must rejoice.

—Alice M. Atkins.

## THE CHICAGO AND THE NORTHWEST GERMAN CONFERENCES.

BISHOP W. F. MALLARIUS.

FORTY-THREE years ago William Nast commenced his life-work among the Germans in the United States. He had recently been converted and joined the Methodist Episcopal Church. He received his call to preach shortly after his conversion, and now for more than half a century he has been obedient to the heavenly commission. He still preaches, and, assisted by his son, edits the *Christian Apologist*. He is an old man, and suffers somewhat from the infirmities of age, but his soul is young and his faith is strong. It has been granted him to see the fruit of his labors far beyond the ordinary privilege of toilers in the harvest-fields of earth. Besides all the Methodist German converts that have gone to their eternal reward, there are now connected with our church something like sixty thousand Germans. They are scattered all over the country from Massachusetts to California; and they are a growing multitude in Germany and Switzerland; and the prospect is that the numbers at home and abroad will continue to increase.

German Methodists have some interesting peculiarities—in fact, they have many of them, though some of them are more prominent than others. First of all, there is a complete absence of all frivolity and foolishness, and instead thereof a seriousness and solidity of character which promises permanency. They are the people who are not moved about by every wind of doctrine, nor are they to be caught in every cunning snare that visionaries offer to an unthinking multitude. They greatly believe in prayer, but they are not faith-curlers. They know how to make a distinction where there is a difference, and so they do not confound faith with credulity, nor intelligent trust in God with presumption. They know what "science" means when used as a noun, and they know what "Christian" means when used as an adjective, and when the fanatical pretenders steal and misapply the two words to a humbug which they call Christian science, the average German is not deceived. He holds on to the old faith and the old experience, and still trusts in God and uses his common-sense.

The German Methodists are thoroughly systematic in their ways of doing things. They see clearly the advantages connected with an orderly management of all church affairs, and hence when the reports are called for at Conference, it is a very rare exception that any brother is delinquent. All are ready, and business moves on steadily and surely, if not briskly. The same is true of the committees of examination. They never have to be called twice. When the proper time comes and they are called, they are ready. This makes the work of presiding at a German Conference a very enjoyable duty.

Our German brethren at the present time are greatly interested in their educational work. They have established some half-dozen institutions of learning in several States, but none of them are as complete as they desire. There are many very scholarly men among the preachers, and they are well qualified to fill the professorships of seminaries and colleges. The great need at the present time is more money, in order that the schools already established may be largely and rapidly developed. There is the thought in the minds of many that the time has come when there should be a central German Methodist University. The idea is to either select some new location to plant such an institution, or else take one of those now existing and add to it until the progressive idea shall be fully realized. The difficulty of selecting the central point, or the existing school, to be evolved into a university, stands in the way of any immediate action. If some wise, rich man could see the opportunity and had the heart to improve it, this difficulty could soon be removed. Two or three of the schools already established are so well located that either would do for the beginning of the university. When the thought is fully worked out, there will be created a school where the best and most advanced Christian scholarship of the times may be secured, and this under the direction, control and patronage of our German Methodists. There is no reason why all this and much more should not be accomplished if once the inspiration of the thought takes possession of the leading preachers and laymen of these most devoted and substantial people. It does not need to be said that such an institution would be a most desirable place for our American students who wish all the advantages of a thorough German education without the trouble and expense of going to Europe. A great and imperative duty rests upon our church in regard to the German immigrants coming to this country, and we must secure them for Christ and Methodism. Every truly converted German Methodist is a recruit for the right side of every moral, religious, and civil question.

The Germans are worthy of all praise and imitation in the way they support their publications. Their religious newspaper has a circulation equal to one copy for every three church members of its patronizing territory. Magnificent! but only what we ought to have in all our work. If this were the case with the circulation of ZION'S HERALD, there would be at least fifty thousand copies taken

by the Methodist people of the six New England Conferences. That would give at least \$10,000 to be divided among the Conference claimants each year, and at the same time it would greatly help our church in every department of Christian activity. It seems that an intelligent, loyal body like the Methodists of New England might, indeed ought, to come up to this reasonable standard.

## TWO ROYAL FAMILIES.

REV. W. S. STUDEY, D. D.

A FEW months ago there appeared in the *HERALD* a description of the Maiden M. E. Church, in which I was greatly interested. Maiden was my first appointment. I was sent there early in May, though my graduation at Middletown did not occur until the following August. Between those two points, when I was not there, the pulpit was supplied by Dr. John Dempster, then of the Theological School at Concord. On those Sundays they had good preaching. Among my immediate predecessors were George Landon, Joseph Cummings, and Joseph Denton, which makes it certain that they had had good preaching before Dr. Dempster discoursed to them.

Malden was then, as now, a delightful appointment. We had some very choice people there—as choice as I have found anywhere since; and I have had very favorable opportunities to compare men of different sections in the church. Sitting here in my study, I can hear Father Howard sing and shout just as he did nearly forty years ago. I can see Father (Gilbert) Haven's face shine and his eyes glisten just as when he sat before me with his "good gray head." I can see the attentive look of Squire Lewis, who, though not of us theologically, was a devout worshiper in our congregation. I can see Brother George Fall, with his individualistic mind and will, listening with critical brain but yielding heart. The Fernalds, the Townsends, the Pratts, the Richardsons, the Blanches, the Olivers, the Myricks, the Edmonsts, and many others, pass before me now like a holy vision. They were the "elect" of God.

But there were two families in the congregation who are deserving of especial mention. They were royal families in their make-up and in their usefulness to the church and community. One of these families was that of Squire Gilbert Haven. It consisted of the father, a man with a kingly presence; his wife, whose heart was in every good work; their daughters, Sarah, Elizabeth, Hannah, Mary; and their sons, Gilbert and Wilber. Gilbert at this time was a preacher in or near Northampton, and was only in Malden occasionally; but the others were on the ground all the time, and were always doing something to manifest their Christian faith. The father was held in high esteem by all the citizens, was for many years a trial justice in the town, and was one of the most sincerely Christian men I ever knew. He was always open-handed whenever appeals for assistance were made to him from any quarter. His wife was like him in many respects, though I think she had, if possible, even more equisite of judgment and character than he. She was a peculiarly "level-headed" woman. Their eldest daughter (Sarah) was the wife of Bro. Lemuel Cox, a man who might have made a chief justice of the highest court in the nation, if he had had a professional training. He had a judicial mind of great clearness and depth. Elizabeth Haven was a gentle, unostentatious, lovable woman, who was richly endowed with the spirit of grace and truth. She was a singer, and her place in the choir was always filled when she was able to be about. Mary, the youngest daughter, was a modest, retiring girl, who passed away to her heavenly home in early life, though she lived long enough to prove herself a true disciple of the Lord Jesus Christ. Wilber Haven was a prince of a man, cheerful, devoted, generous, kindly, affectionate, never hesitant about duty, but always ready to do his part of whatever work the church or the world had a right to expect of him. I need not speak of Hannah, who is still active in the church, or of Gilbert, whose life and death were a testimony to those things which are true, lovely, and of good report. The family as a whole was a power for good in the church and community, and gave to Methodism a character which was fruitful of blessing to Malden.

The other family referred to was that of Uncle Samuel Cox. He was not a member, but no member was more ready than he to do whatever was needed to advance the material interests of the church. He was large-hearted, impulsive, energetic, strong in his likes and dislikes, theoretically orthodox, not only sensible of his own moral defects, but possessed at times of a spirit of sincere contrition, a good bearer always, and a good doer when he was able to keep down his prejudices and passions. He died, as he lived, with the prayer of the publican upon his lips. His wife, Elizabeth, was unlike him in many respects. She was always calm, collected, thoughtful, self-possessed, though in generosity she was the peer of any person in the parish. She, like Mrs. Haven, lived to a ripe old age. The children of this couple were Albert, David, George, Warren, Henry, Eliza, Emily, and Frances. They were not all members of the church, but they were all useful to the church in some way. The most of them were either singers or players on instruments. David is still living and at his post in the business and religious world. George, before he died, did a great deal towards paying the indebtedness of the new church edifice. I do not know just how many thousands of dollars he gave, but it was a princely sum. Eliza (Mrs. Tuttle), Frances (Mrs. Allen), and David, are the only surviving children of these worthy parents. As I look back now, I hardly see how we could have got along without this family. We certainly could not have got along so swimmingly as we did. Each member of it was always ready to cheer the preacher by doing what he or she could to advance the interests of the society. Whenever improvements were called for in any direction, they were as a unit in their helpfulness. It impressed me then, and the impression has deepened with the lapse of time, that "Uncle Sam" Cox's family was a royal household.

In reading your correspondent's pleasant sketch of Malden and its ecclesiastical growth, I felt as though it would be fitting for some person to mention kindly these men and women, who lived almost unknown outside of their own village, but whose names and characters, to those who remember them, are as "ointment poured forth."

Ann Arbor, Michigan.

## BISHOP FOSTER—THE MAN IN THE AUTHOR.

REV. GEORGE F. MAINS, D. D.

ONE rises from the reading of the first two volumes of "Studies in Theology" feeling somewhat as a man under the influence of an over tonic. From the press of the Methodist Book Concern there is now issuing a *magnum opus* of the first order. This work will not only add an illustrious and lasting honor to our denominational literature, but it is an invaluable contribution to the vital discussions of the age—an age more based in the theories of thought than any since Adam began to ask questions. There is, under the lines of these volumes, a something which inspires the soul of the reader with a kind of thrilling respect for their author. He puts upon his reader the touch of a masterful mind. Like an aquiline of thought, relentless in his purpose to know, he has evidently pushed his search far and wide on those fields where the mightiest minds have struggled with the greatest problems of the race. But he is as evidently

Not a Dealer in Thought at Second-hand.

He knows well, and has taken wise advantage of, the best work of his predecessors in the fields of thought under discussion. But along highways over which only the mightiest have been able to walk with even step, he moves with the strength and poise of a giant. For himself he has threaded the maze of problems the most intricate; by the lamp of his own genius has worked his way through trackless caverns to fields of light. The work before us is evidently not of rapid birth. It is the progeny of prodigious mental struggle and toil, it comes to us only after many years of the most arduous wrestling after truth. A work of this kind tells of a strength, a heroism, a persistence of purpose in its author, which must awaken for him in the mind of the reader a feeling of respect bordering on veneration.

There are many features of these volumes which ought to give them large commendation to the reading public. Of these, I name a few:—

1. Their style. This general term may serve to cover both their rhetorical dress and their mental form. The general style is that of the large part, confessedly abstract. It has not been conceived of as a subject usually admitting an attractive rhetorical treatment. On the other hand, it has generally been conceded as quite legitimate, if not indeed a necessity, for the theologian and the metaphysician to express their profound thought in involved and labored forms. These volumes have the merit of voicing themselves through

A Clear-cut, Transparent English Style.

As a rule, no convoluted sentences stand between the reader and the writer's thought. And then, there are many paragraphs in which the writer, not ceasing to be the reasoner, mounts to heights of beautiful rhetorical climax. And this is a decided merit in such a work. There is no merit in a gonias, simply because he is a genius, dressing himself in unattractive garb. When he goes into society, he would better wear good clothes. If the rich man will fill his palace with works of costly art, it will be quite through the paths of his intellect to his doors his through ornate grounds. Bishop Foster, in his volumes, deals with the profoundest thought; over many spaces the reader will have to move slowly, but he will experience no embarrassment from the style of expression, and often he will feel the charm of its beauty.

But the mental form of these books must be a large element in their favorable introduction to the modern reading public. It must be conceded that the announcement of a new work in systematic theology is not a fact adapted to awaken great popular interest. The popular mind thinks, if at all, of such a work as quite likely to be a restatement of traditional beliefs, beliefs susceptible of little novelty of form, and, most probably, put forth in a style that has in it more of gravity than of luminousness.

And there is too much reason for this judgment. If we are going to have any more works on systematic theology, it is high time that a new style of author come into the field. I do not, of course, mean to disparage the authorities before which we have all already bowed. They are good enough to hold the field till they shall be replaced by something better. The church needs to-day a great philosophical theologian; a man who has the genius to take the eternal verities of Christian truth, and in clear, luminous style, to show their vital harmony with all the proven verities of science. What is needed in the field of theology is an imperial treatise that shall vindicate a theistic philosophy as against a godless materialism.

Bishop Foster writes in the spirit of one thoroughly vitalized with the thought-life of the Present Age.

He not only shows familiarity with the latest phases of scientific thought, but he writes in the spirit of science. His work is written in the interests of theological truth; but its form is shaped by the vitalizing processes of a mind to which nature has richly opened her own volume, which volume, when read aright, is seen to be none else than a revelation of God.

2. Another laudable feature of these volumes is seen in the vigorous defense which they give to the function of the human reason in matters of religious faith. All revelation must address itself to reason. It is the prerogative of reason to judge of the credibility of a revelation. Reason must judge of the reason by which a revelation is supposed to come. Reason must determine upon the claims of the Bible itself; or if there be any apparent ground of statement or of evidence, on all debatable grounds the reason is to be the final arbiter to decide as to what is the truth, and what therefore is to be accepted.

The Bishop places in clear light the fact that there is much in faith that transcends reason; but this is by no means to concede that faith is an unreasonable thing. He also emphasizes the grave responsibility of the reason in the exercise of its function. The reason must be devout, candid; it must seek for the fountain of truth, must place in the clearest and fullest light all questions upon whose merits it is called to pronounce decision.

But the reason cannot be discouraged. Its rights on its own throne, and within its own realm, cannot be overridden. Nothing, from whatever source, is to be accepted which is in conflict with the clear postulates of reason. This is the only position that can command the assent of a thinking mind. Reason, twinned with the moral sense, is that which makes man akin to God. God is reason's author; there is no truth in His universe that can come in conflict with right reason in man.

3. But nothing in these volumes more commands our admiration for their author than

His Heroic, Whole-souled Love of Truth

for truth's sake. He starts out, not in quest of proof by which to substantiate some long cherished creed, but to find the secret door which opens out on truth's own realm, be that where it may. That he may enter unweighed upon his search, he frankly disavows his subservience to any existing creed. This is not to avow his disagreement with a given creed, nor to indicate for it his dissent. It is simply his notification to the reader that, in his search for truth he finds that it does not harmonize with the creed, then he will embrace the truth and abandon the creed.

The broad principle on which he plants his feet seems to be this: God is the source of all truth; he can be known only as the mind knows the truth; all truth must be consistent with itself; therefore, truth once reached must be accepted even though it put a very sword-stroke through the shield of a former creed. So much said, it ought also to be said that the brave Bishop is no iconoclast; he is not wanting in a devout respect for the creeds of the church—those articles in which the most reverent thought of the Christian ages has voiced its religious conviction.

4. The final feature of this work to which I call attention is the masterly conclusiveness with which the author reaches results. There is real soul-stimulus in pursuing the processes of a mind reliant upon its own reason, satisfied with no result but the truth, and which, at the same time, by its own strength, can rise to the height of a great argument. From such a mind

have emanated these volumes. The field which he has entered is no place for light-weight men. It is now, as it has been in the past, the battle-field of the giants of intellect.

And our author in no way underestimates the magnitude of his task. He knows that the battle, in which he would lead to victory, is one being fought around the supreme questions of thought, a battle waged for the very citadels of destiny. He knows that the foes whom he must meet, and vanquish if he may, are men of heroic stature, men who with Prometheus-like skill have forged for themselves the most terrific weapons of combat.

And yet it is doubtful whether a more magnificent champion ever entered the field. He not only measures the strength of his antagonists; he accords generous recognition to their sincerity and honesty of purpose. He resorts to no tricks for the purpose of discrediting those whose positions he seeks to demolish. Believing that he is to meet brave and honest men, he has no epithets to bandy, no petty spies to indulge, and he disdains to lift up the cry of an old shibboleth. There are men short-sighted and rash enough to suppose that they can frighten into silence and retreat the critics of orthodoxy by stealing up to the oases of their camp in the night and firing their pocket pistols into the air. Bishop Foster is not of this kind. Seeking only for the victories of truth, he will use only the tactics and weapons of truth. His fairness is seen in his carefulness to state fully and clearly the positions of his antagonists.

The first volume is largely occupied in a careful defining of the questions at issue. Its work is mostly laying the foundation for the battle, and in this, in carefully cut and shapely stones, he will lay the foundation from which shall rise, in symmetry and strength, the completed edifice of his thought.

The second volume is devoted to the statement and defense of the positions of Cosmic Theism. This volume, to the general reader, will prove the more pleasing, if not the more profitable, of the two. It translates into eloquent expression the testimony of creation to the existence and character of God. The accumulation and marshaling of the evidence are overwhelming. Along a luminous pathway of reason we are led from step to step, and from height to height, until, at last, the being and glory of God, with but one dissentient voice, are heralded amid universal acclaim; this dissentient voice is that of the fool who hath said in his heart, "There is no God."

The author shows his fitness to conduct the great argument not only by the array of invincible reason which he marshals for his case, but, as well, by the searching and destructive analysis which he brings to bear upon all false reasoning. His ability to put the touch of an Ithuriel spear upon error in disguise appears nowhere to better advantage than in his treatment of J. Stuart Mill's argument against a first cause. Mill's assault against the doctrine of the first cause is perhaps the most subtle and powerful ever made. But with keen scent and merciless pursuit the Bishop hunts the fallacy through all disguises, drives it out of every lurking-place, and gives not over until, at last, he leaves Mill's argument hung, nonlinear and dead, on the gibbet of reason. He shows not less brilliant power to dissect philosophical error in his treatment of Huxley's theory of the origin of life.

I wish finally, in a word, to say that these "Studies in Theology" are

Books for the Young Men of the Church to Read.

A great peril for the thinking young minds of our times is in much of the literature which will inevitably come under their attention. The press, especially the higher periodical press, is in large sections in the present time, the open mouth-piece of agnosticism. The spirit of a scientific materialism, like a subtle miasma, has diffused itself all abroad. The mental atmosphere of the times is full of the interrogation points of doubt. "In the woods." Fascinated by the intellectual character, by the scientific reputation in some instances, of the skeptical essayist, these young minds have been captured, and led into the wilderness. Concerning the great questions of religious faith, they are utterly unsettled. They are so because they have followed the lead of truth, but because they have been misled. At a time when they began to think somewhat for themselves on religious questions, they lent their ears to wrong teachers. The normal order of religious education is, that the positive grounds of faith shall be known before cultivating familiarity with the assaults on faith. Many young men are professedly agnostic in matters of faith, simply for the reason that, in any good sense, they were never taught.

There are young men who have never read a solid treatise in their lives, who, nevertheless, seem to take a depraved delight in avowing themselves as unbelievers. Their minds are vapid; their opinions waver. To such I make no appeal. But to any candid young mind, desirous of knowing the truth, and who is willing to be put in pursuit of truth, I commend the reading of these lucid, delightful volumes of Bishop Foster. Read and master them. They will give to religious faith invincible standing-room in the grounds of philosophy; they will fortify the soul against the assaults of rationalistic skepticism.

Brooklyn, N. Y.

## LETTER FROM VERMONT.

"EVELYN."

(Continued.)

SAAC OWEN, another Methodist Doctor of Divinity, was born in Vermont. His early scholastic advantages were very limited, but his thirst for knowledge was such that, after his admission to Conference, he acquired a critical knowledge of Greek, taking private lessons from the professors at the college near which he was stationed. He was for four years the financial agent of the Indiana A. B. University, the trustees saying, when they gave him his degree, that the school was indebted to him, more than to any other man, for its financial prosperity; and that was when money for schools was much harder to raise than at the present. But Bro. Owen's great work was in laying the foundations of Methodism on the Pacific coast, where he labored with tireless zeal, unflinching energy and unwavering faith. How wisely he laid those foundations, let the prosperous state of the work to-day testify; the full worth of the work accomplished by those preaching troops up and down the coast eternally alone will reveal.

Francis S. Hoyt, D. D., was also born in the Green Mountain State, his father being a Methodist preaching elder. Graduating at Newbury and Wesleyan, he preached in the East for a time, but removed on account of health to Oregon, where he served as principal of the Oregon Institute for ten years. This position he resigned to accept a professorship in the Ohio Wesleyan University, where he remained until he was elected by the General Conference to the editorship of the *Western Christian Advocate*. He is now a preaching elder in the North Ohio Conference.

Another most remarkable Vermont man was Gileas Filmore, D. D., who was born in 1789, licensed to preach at ten years of age, received into the Genesee Conference at nineteen, and sent to the city of Buffalo the same year. There he practically created the Methodist church, and gave it its impulse for all time. Rochester Methodism also owes its origin to a large revival which occurred under his pastorate. He was twenty-seven years a presiding elder, four times a member of the General Conference, and the spiritual father of thousands who will one day shine as stars in the crown of his rejoicing. For fifty-six years he never missed a session of Conference, and declared a superannuated relation the hardest appointment at that he ever received.

I have written this minutely about these men because they are so seldom thought of in connection with Vermont. Probably not one in fifty of Vermont Methodists have heard anything about the names mentioned. And yet, brilliant as they were, large as was the place which they occupied in the activities of our great Methodism, and lasting as was the work which they accomplished, they are but few out of many that might be mentioned.

To these I might add the names of J. A. Dean,

D. D., who engaged in educational work in the South, became president of the Ohio Wesleyan Female College and three other colleges, and published an abridged edition of Gibbon's "Decline and Fall;" of B. F. Larabee, who was born in Shoreham, and rose to be a prominent educator of the M. E. Church, South; of J. M. Fuller, D. D., who was born in Eden County, preached in New England until 1841, occupied pulpits in eastern New York for twenty-five years, then preached in Michigan, was Conference Tract Agent two years and for three years agent of the American Bible Society; of Henry Colman, who was the son of a Vermont minister and converted at his father's family altar, who became principal of Evansville Seminary, a leading member and secretary of the Wisconsin Conference, a member of the General Conference, and a successful Sunday-school writer; of B. D. Ames, who was prominently identified with educational work as professor and principal in various schools in New York, and was at one time secretary of the U. S. Christian Commission; of W. W. Clark, eminent as a school and college instructor and president; of C. R. Pomeroy, who (thirty years) served as principal of the Genesee Wesleyan Seminary and similar institutions; of Joseph White, whom Cavendish gave to the Methodist Protestant Church, in which he preached with marked ability, occupying leading pulpits in New York city; and many others who served well their day and generation, carrying the Gospel to thousands, and through the schools giving the impulse to those who occupy the front ranks in the church to-day.

The history of every one of these men is well worth studying, and cannot fail to be stimulating to the reader. They were men of whom the world was not worthy; men who labored, and endured, and sacrificed, that they might give us the heritage we now possess. And they were men born with the limits of the Green Mountain State, directly the product of the Christian activity of the churches of our own State. If we have sent forth into the world such men in the past, in the days when we had limited resources, a small membership, and poor educational advantages, what may we not be able to do in the present? Is not God teaching us by the past that He has still more glorious work for us in the future?

There is another thing to be remembered, and that is that I have not as yet mentioned the names of the most illustrious sons of Vermont Methodism. There are a goodly number of names that are always associated with Vermont, and that will demand a separate letter for even a brief allusion to the great work which they accomplished.

## Our Book Table.

GLIMPSES OF FIFTY YEARS. By Frances E. Willard. H. J. Smith & Co., Chicago.

This is a detailed autobiography of the genial and able president of the National Woman's Christian Temperance Union. It is retrospective, retrospective, perspective, and prospective. The recollections of such a woman, who has led an eventful, helpful and consecrated life, must be interesting and strengthening. Miss Willard, when she was born, was "a welcome child," and she still is a welcome woman among thousands who admire her courage, honor her convictions, esteem her character, recognize her ability, and believe in her self-denying, self-sacrificing faithfulness to high ideals. This large volume of nearly seven hundred pages is replete with interest. It is profusely illustrated, and will be in large demand. We regret that a good index was not added.

A REMINISCENCE. By Bradford Torrey. Boston: Houghton, Mifflin & Co. Price, \$1.25.

The number of those who take an active and warm interest in nature is on the increase; and when any of them is able to write and publish such a pleasant and cheery book as this, it will add still further to the number. From these thirteen chapters it would seem out of place to select any one and call it the best, and yet probably the one which would be enjoyed by the most people is that entitled "New England Winter." This volume is a fit companion for Mr. Torrey's other book of natural history study, "Birds in the Bush."

THE LOSS OF THE SWANSEA. By W. L. Alden. Boston: D. Lothrop Co.

Won't the boys be delighted to read from the pen of this gifted story-teller how two boys fell into the hands of pirates off the Florida coast, and of their thrilling adventures! The boys escaped, and if other boys wish to know how, and what they suffered, they must read this interesting book, which would look well, with its picturesque cover, on the Christmas tree.

CONSTITUTIONAL HISTORY OF THE UNITED STATES. New York: G. P. Putnam's Sons. Price, \$2.

Able lawyers, who delivered these lectures before the Political Science Association of Michigan, tracing the constitutional history of the United States as seen in the development of American law, have here put them together, thus reaching a wide clientele of lawyers and statesmen. Judge Cooley, Hon. Henry Hitchcock, Hon. George W. Hildreth, Prof. Charles A. Kent, and Hon. Daniel M. Chamberlain, are the bright lights represented.

GENEVIÈVE; or, The Children of Port Royal. By the author of "The Spanish Brothers." J. B. Lippincott Co. Price, \$1.25.

The unfolding of a life without many thrilling or exciting episodes is this tale of old France. The heroine, a noble girl, from a Catholic home, a Protestant, and, marrying, resolves to lead a life of helpfulness with her husband.

THE NEW PANDORA: A Drama. By Harriet B. Robinson. New York: G. P. Putnam's Sons. Price, \$1.

There is a sweet freshness about this drama which will be a positive delight to anybody who has the good fortune to read it. Mrs. Robinson has given a great deal of spirit and motive to unfolding the plot, and there is to her verse a charming rhythmic flow which only the best can give. If this had been put into a form similar to Longfellow's "Hiawatha," though it might not have been so widely read and so famous, it would yet, in our judgment, be thought by many its equal. Here is a sample of its beauty and grace, the very first lines, representing Vulcan and Cyclops creating woman:—

VULCAN:

Mould soft, mould fine, the dainty clay. Aid myrhine, Frankincense, nard, the rose's cheek. A lock Of starry gold, the violet's purple eye. The violet a smile like, its creamy white: 'Tis something, gayer far than common clay.

THE GOSPEL OF COMMON SENSE. By Charles F. Deems, D. D., LL. D. New York: Wilbur B. Ketcham. Price, \$1.50.



lineation of which Miss Tucker is especially qualified by her fifteen years' residence in the country. In her "The Sun," intense, passionate, determined, a vivid interest centers. What the "Two Coronets" signify, we allow the reader to discover for himself.

**YOUTH AND MINE.** By Anna B. Warner. Boston: Carter & Brothers. New York: Price, \$1.50.

Under the title "My and My," a few years ago, many chapters of this excellent story for children first appeared, and our little readers will remember, in the columns of Zion's Herald, as a serial. In a bright and winning manner the author points out the selfishness of a selfish disposition, and shows how it may be overcome. It is one of the best of stories for boys and girls, and ought to find a welcome place in the Sunday-school library as well as on the home book-shelves.

**PICKY SMALLS: HIS STORY.** By Mary Bradford Crowlhead. Boston: D. Lothrop Company. Price, \$1.

This is a capital boys' book, pervaded with the genuine boy spirit from beginning to end. Picky Smalls is a "what rat" in New York, who has never known a home, or parents, or friends. He has a companion whom he calls the Tinker, and the two live by picking up scraps of food anywhere, and sleeping in boxes round the wharves. One day Picky saves the life of a child who has fallen overboard, and the father, who is a naval officer, makes places for the two boys on board his ship. As naval apprentices they visit various parts of the world, and their adventures are very entertainingly described in the story.

**LITTLE MISS WEARY'S SISTER.** By Penn Saurley. Lee & Shepard: Boston. Price, 70 cents.

And now, after "Little Miss Weary" and "Little Miss Weary's Brother," "Little Miss Weary's Sister" appears, and a bright and winsome little lass she is. But we will not spoil the story by telling the little people telegraph about Molly's experiences.

**CONQUEST OF ARMOCHAIR.** By Amanda M. Boswell. Boston: Lee & Shepard. Price, \$1.50.

In this story volume of about 450 pages, bound in brilliant red with black ornamentation, Amanda Douglas adds a new novel to the list already comprising eighteen stories that have found multitudes of girl readers.

The rest of this long-drawn-out tale is laid in the South, the principal characters being a weak, feeble, semi-invalid widow and her four daughters, who are unexpectedly discovered by the run-down family estate called Armochair by the sudden appearance of the legal heir, Leighton Osborne. The oldest girl, Clyde, proves to be the self-reliant one of the four, and against the protests of her mother and friends, she obtains a position as clerk in an office. The several love stories that run through the book, and the way in which Armochair came back to the Jermyns, readily sustain the reader's interest; but one lays the book aside feeling that time could be spent in a far more profitable manner, and that it is a pity the story is not more profitable.

**CURLY HEAD.** By Elvinton Wright. New York: National Temperance and Publication House. Price, \$1.

This is a touching story, giving the novel experience of a young lady and her "Thinking Club," which was composed of newsboys, bookboys and street arabs who met regularly at her home. "Curly Head" is a poor little girl—a hopeless invalid—whom Miss Joyce has taken to her home and cared for, and who, as president of the club, exercises a gracious and helpful influence over the rough boys. The lady gradually mends their ways, grows more kind and mannerly to others, and takes a decided stand against tobacco, strong drink, lying, and swearing, becoming in the end honest, clean-mouthed and clean-hearted.

men—all but the frail little president, who was early "called home."

**THE PANSY.** Illustrated. Boston: D. Lothrop Co. Price, \$1.25.

As each year revolves, this charming annual, containing the bound numbers of the Pansy magazine, brings a form of entertainment to hundreds of little people. "Rob," by Margaret Sidney, which ran as a serial through the year, is all here, besides short stories by Fanny M. Livingston, Myra Spafford, Faye Huntington and others, interspersed with sketches, poems and pictures. It is attractively bound.

**THOMAS NAST'S CHRISTMAS DRAWINGS FOR THE HUMAN RACE.** By Thomas Nast. New York: Harper & Bros.

These pleasant and amusing drawings will afford a great deal of pleasure to those who turn the leaves slowly. The sweet and sacred joy of Christmas is the subject, and all the interesting phases of this happiest of holidays are pictured by the imaginative pen of Mr. Nast. Here are Santa Claus, reindeer and sleighs, chimneys and fire-places, stockings and toys, children and candy, holly and mistletoe. All this, too, is for the human race. Of course it is—why not? Mr. Nast has touched by these clever sketches not only the hearts and imagination of children in Boston and the United States, but everywhere, the wide world over.

**THE DECEMBER BOY OF THE RAPPAHANNOCK.** By Rev. Edward A. Rand. New York: Hunt & Eaton. For sale in Boston by C. B. Magee.

This interesting story, with a strong moral behind it and in it, will be read with zest by every boy into whose hands it may fall. Going to meet with a holiday night by the sea, it ends with sunshine in the "old Frye home," where Forrest and Nanny walk side by side. Between these two are incidents and episodes which delight and instruct. For a holiday gift this story of our late war can be wisely given, and is sure to be gladly received.

**THE GIRL'S OWN DOOR BOOK.** Philadelphia: J. B. Lippincott Co. Price, \$1.75. For sale in Boston by W. B. Clarke & Co.

This large volume is a sequel to that published a short time ago by the same house and entitled, "Girl's Own Indoor Book." And what was that, is, for its purpose. Largely illustrated, it contains information and instruction in every imaginable form of pleasurable exercise in which girls can indulge. How to ride, to walk, to skate, to row, to play tennis, to collect shells on the seashore, to manage a picnic, to press grasses, to shop, to learn photography, to swim, to play cricket—the variety and scope, the thoroughness and completeness of information and instruction, are simply unending. The girl who reads this book and practices half that she needs, will be a lady par excellence; and not only that, but when she has matured, she will be a model wife and mother. The volume is very valuable, therefore, for what it teaches; but it depends upon the reader.

**WINTERS IN ALGERIA.** By Frederick Arthur Bridgman. New York: Harper & Bros.

The author of this book is also the artist, and in each Mr. Bridgman is not an amateur. He has the artist's instinct and the artist's taste. His table and his easel are each interesting. Mr. Bridgman gives beneath the surface and brings to light much that is interesting in that very interesting land. As a book of travel it is to be reckoned among the best, for it gives a good view of the people, their customs, laws and peculiarities. The volume is nicely and accurately printed in

clear type, which adds to the pleasure of reading it.

### Magazines and Periodicals.

The Christmas number of *St. Nicholas* comes laden with good things, of interest to young and old. The frontispiece is from a bust of Thackeray at the age of eleven, by J. Deville, and Anne Thackeray Ritchie provides a most entertaining sketch of "The Boyhood of Thackeray," illustrated by fac-similes of drawings and letters, and by a reproduction of a photograph—the last taken. "The Story of the Iceberg" is beautifully told by Harriet Prescott Spofford, and illustrated with a full-page drawing by T. Moran. A new story for girls is begun in this number by Nora Perry, entitled "May Bartlett's Sappho." The amusing experiences of "The Professor and the Patagonian Giant" are related by Tudor Jenks; and Walter Camp has a second illustrated paper on "Intercollegiate Football in America." Century Co.: Union Square, New York.

The Christmas number of *Harper's Young People* is a charming issue, with a very attractive cover in colors, and filled with stories and illustrations, with an eight-page supplement containing a pleasing comedieta in four acts for the little people, entitled "King Persifer's Crown." A year's subscription (\$2) to this unsurpassed periodical for young people would make the best sort of a holiday gift.

In the *Magazine of Art* for December Mr. Herkimer's famous picture, "The Last Master," is reproduced by the photographic process and printed as the frontispiece. The opening article, fully illustrated by engravings, is an account of the National Gallery of Scotland, by Walter Armstrong. Joseph Rogers discusses "The Artistic Aspect of Lord Mayor's Shows," and the first in a series of papers on "Wild Wales" is given. The Philosophy of Laughter is written by Charles Whibley and illustrated by Frederick Barnard in an interesting manner. The portrait of Elizabeth, Countess Grosvenor, from the painting by Sir Thomas Lawrence, occupies a full page. The usual "Chronicle of Art" and "Monthly Record of American Art" close the number. Cassell & Company, Limited: New York.

"St. Helena's Vision of the Invention of the Cross," engraved by E. Taylor from the picture by Paolo Veronese in the National Gallery, is given as the frontispiece in the *English Illustrated Magazine* for November. The number opens with a long poem by Lewis Morris entitled "The Seven Sleepers of Ephesus," followed by an illustrated paper by Mrs. Oliphant on "Margaret of Scotland," "My Journey to Texas," by Arthur Patterson; "The Docker's Story," by Benjamin Tillet; "Crawco," by Adam Gledig; "How Happy I Could be with Either," John Gay; "Bombay," by Walter Frewen Lord; "St. Michael's," by Prof. T. E. Thorpe; "The King of Amara," by the Earl of Lytton. Macmillan & Company: 112 Fourth Ave., New York.

*Our Little Ones and The Nursery* for November is as bright and pretty as can be imagined. "See Saw Island," both frontispiece and story, is charming. As we have so often affirmed, for the nursery darlings there is no more satisfactory magazine, and a year's subscription will make a nice present that will amuse "baby" all through the year. Russell Publishing Co.: 36 Bromfield St., Boston.

The *Pansy* for November is issued in a beautiful new dress, adorned with a graceful wreath of pantheas in delicate colors. Many new, pleasant and helpful things are promised for 1890; and whatever "Pansy" herself plans, will of course be delightfully carried out. Her new serial, "Miss Dee Dunmore Bryan," begins in this number, and Margaret Sidney will write about "Annie Philena." D. Lothrop Co.: Boston.

*Dunn's Quarterly* arrives opportunely, containing pertinent suggestions for Christmas entertainments, with two Christmas concert exercises entitled "Humankind" and "Tidings of Joy," by Rev. John O. Foster, A. M., besides carols and hymns. The music and words of these exercises are of a high grade, and will be found acceptable by Sunday schools. Price, 10 cents; 25 cents per year. W. P. Dunn & Co.: 167 Adams St., Chicago, Ill.

The *Arena*, the new magazine, opens well, with papers upon religion, politics and society. Rev. Minot J. Savage, (whose portrait is given) discusses the "Agencies that are Working a Revolution in Theology." W. H. Murray's lecture upon "The Religious Question," is printed entire. Rabbi Solomon Schneider discusses "History in the Public Schools." Prof. J. Kees Buchanan talks about the "Development of Genius by Proper Education." George R. McNeill has a paper upon "The Democracy of Labor Organization." Mary A. Livermore calls back "Centuries of Dishonor." Hudson Tuttle sees "A Threatened Invasion of Religious Freedom," and Helen Campbell presents "Certain Conclusions as to Poverty." N. F. Gilman, O. B. Frothingham, O. P. Gifford, and Rev. C. A. Bartol have a few words to offer on vital questions. Boston, Mass.: The Arena Publishing Co., Copley Square.

The December *Harper's* is a strong number. Andrew Lang writes about, and E. A. Abbey illustrates, the "Merry Wives of Windsor." Thomas Hardy tells a story entitled "The First Countess of Wessex." Henry Van Dyke furnishes a significant paper, which is largely illustrated, upon "The Flight into Egypt." Ruth McKenry Stuart spins a tale with the title "A Golden Wedding." Theodore Child displays "Modern Russian Art," while Mary E. Wilkins follows with a story, "The Twelfth Night of Mr. E. R. Hawley, M. A." writes about "Oratorio and Drama." L'Espresso Home presents "A Ghost," and then comes other stories by M. B. Davis and F. D. Millet, with another characteristic one by Sarah Orne Jewett entitled "The Taking of Captain Ball." There are also poems. The number might be appropriately called the "Short Story Number." Harper & Bros.: New York.

The December number of *Cassell's Family Magazine* contains much that will entertain its numerous readers. The two serials—"A Woman's Strength" and "Engaged to be Married"—are brought to an end. "The Winter Dream of Men and Women" is discussed by the Family Doctor; "In Lavender Land" describes two districts in England where lavender growing and working is the principal industry; "A Very Strange Affair" is a complete story, well illustrated. There are other short articles, with the usual chat about "What to Wear," and the instructive "Gatherer." Cassell & Co., Limited: New York.

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those who minister to the sick and suffering. "Ethics of Nursing" (No. 6), "Hints in Minor Surgery" (No. 2), "Laying Out the Dead," "Most Food for Invalids," are some of the topics treated, with editorial notes and letter-box, etc. Latesic Publishing Co.: Buffalo, N. Y.

### Obituaries.

(Obituaries are heretofore restricted to the space of 800 words; in the case of preachers to 400 words. Notices that exceed this limit, will be returned to their writers for revision.)

**Foster.**—Walter K. Foster died in Stoneham, Mass., Sept. 22, 1889, at the age of 77 years. He was a member of the Methodist Church in Boston for many years. He lived five years in Cambridge, and came to Stoneham, where he has resided for twenty years. He has been an honored and efficient member of our church for many years in its official board, a man of quick sympathies and of blameless life. He was of original and singularly transparent mind, and he was always glad to be upon those upon whom he saw to be in need. He was apparently in such perfect health that he expected to live many years longer, but when, after a painful illness of a few weeks, he saw God's thought to be different, he yielded with all cheerfulness. He leaves no children. His devoted wife remains in our midst. The official board of the church has spread upon its records a noble memorial of Brother Foster, and these words are now written to acquaint many who knew his active life in earlier years with his peaceful and hopeful death. J. W. D.

**Williams.**—Miss Annie M. Williams was burned to death by the overturning of a kerosene lamp, Sunday, November 10, 1889, at her residence in Worcester, Mass. Of a singularly transparent, pure, conscientious, and lovable nature, she became a leader in pietism among her companions. Converted when ten years of age at Newport, Me., she grew in grace and beauty of character, and when her fiery trial came, it found her ready to depart. She was 23 years of age, born in Sebok, Me., and she died beloved of the young people of Trinity Church, Worcester, Mass. W. H. THOMAS.

**Marrison.**—Died, in Groton, Vt., Oct. 20, 1889, Mrs. H. Marrison, widow, wife of Mr. W. Marrison, aged 71 years.

Sister Marrison was converted when quite young, and for fifty years has been a most worthy and active member of the Methodist church in Groton. For several years she has been suffering from a chronic disease of the lungs, which, during all her suffering she has borne with a beautiful example of Christian resignation. She was the mother of a large family, and has faithfully performed the duties of wife and mother. Her end was like the going of the sun, a beautiful day of sunshine. She leaves a large circle of relatives, who mourn the loss of one tenderly beloved. May they all meet her in the sweet by-and-by! H. BUSKILL.

**Coolidge.**—Rev. John Wesley Coolidge was born in Leicester, Mass., Nov. 2, 1822, and died of cancer in the stomach, in Hancock, N. H., Oct. 14, 1889, aged 66 years, 11 months.

He was converted when about seventeen years of age during a series of revival meetings in Leicester. In 1850 he married Nancy Merriam, of Princeton. Into their home came six children, of whom he lived, four having families and one deceased. For a number of years he was a successful English teacher, Latin and Greek, with a little aid from preachers and teachers. While a young man pursuing his occupation as a farmer he kept his slate hanging in a convenient place, on which he was accustomed to jot down thoughts which seemed to him to be of value. He was a plain, pointed and interesting preacher, a faithful and diligent pastor, sympathetic in his ministrations to the sick and sorrowing, doing good to all as he had opportunity. When the Congregational church in Hancock was organized, he was called to be its pastor, and he remained in that position for many years, during which he was a most successful and faithful minister.

A fall four years ago in his mill, and another two years later, caused permanent injury to his health. For nearly a year he was confined to his bed, but this year of special suffering was a year of prayer, his feelings often finding expression in the words—

"The cross now covers my sins,  
The path is under the blood,  
I'm trusting in Jesus for all,  
My will is the will of my God."

His funeral was held at his late home in Hancock, the services officiating, and the choir from Trinity M. E. Church rendering tender and appropriate selections. A large number of friends and neighbors were present to attest their respect for the dead and sympathy for the living. C. H. HANFORD.

**Brown.**—John Brown died in Orrington, Me., July 8, 1889, at the ripe age of 92 years, 6 months and 1 day.

He was born in Provincetown, Mass., and came to Maine when quite young, and soon after he gave himself without reserve to the service of Christ. He ever indulged in lowly views of himself, and at times would be much depressed in spirit. Some two years ago he said, "I think that the Lord has got sick of me." The reply was, "You pray too much to the Heavenly Father, and exercise too much faith in His Son Jesus Christ, for Satan, and he will not have you." "I hope so, I hope so," was his reply. His confidence in Christ, the writer officiating, and the choir from Trinity M. E. Church rendering tender and appropriate selections. A large number of friends and neighbors were present to attest their respect for the dead and sympathy for the living. C. H. HANFORD.

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teachers—helpers in every good work of the church. They are a band of happy, busy women, who ask you to join them and widen their circle for greater usefulness. If you have good health, a fair education, and a consecrated heart, you are qualified. If you have leisure, if you have no conflicting home duties, if you love the Lord Jesus who came not to be ministered unto but to minister, will you not ask Him if He has need of you in this service? These people want you, my sister, and they call you from your quiet home in village or farmhouse, or from the comfort of a city mansion, to come out and down and take part in the struggle to save a suffering world. Their call is a cry of distress which goes up to the ears of the Judge of all the earth. May He give you to hear!

If you wish to apply for a place in the Daughters Home, or to make further inquiries about it, write to the secretary of the board of managers, Mrs. T. C. Watkins, Dorchester, Mass.

ISABELLA THORNTON.  
East Chester Park, Boston.

## The Conferences.

### NEW ENGLAND CONFERENCE.

**Boston District.**  
**Boston Preachers' Meeting.**—This gathering was held on Monday last, as usual, in Wesleyan Hall. Prof. Little, of Syracuse, N. Y., addressed the meeting, after which the regular order of the day was taken up, which was, addresses by Revs. Louis Albert Banks and C. L. Goodell upon the general subject of the Sunday-school. On motion of Rev. C. U. Dunning, of the New Hampshire Conference, Revs. W. N. Brodbeck, C. U. Dunning and Dr. G. S. Chaboussier were appointed a committee to prepare resolutions on the death of Dr. H. H. McConnell. Having been appointed a committee, Revs. A. M. Osgood, J. F. Clynner and L. B. Bates, D.D., presented the following resolution, which was adopted:—

Resolved, that the Boston Methodist Preachers' Meeting protest against any movement to divert the temperance sentiment of the city in favor of license, and we put forward on record a being exclusively in favor of no-liquor.

**South Boston, St. John's.**—On Sunday last six came to the altar and professed conversion. The after meeting was crowded. The sermon was upon "The Last of the American Kings." Rev. Louis Albert Banks, pastor.

**West Quincy.**—Rev. G. M. Hamlen and wife commenced a series of gospel services on Sunday last. Mrs. Hamlen preached in the evening on "Personal Consecration to the Service of God." About thirty were forward, including many young people. Rev. W. J. Pomfret, pastor.

**Dedham.**—Rev. C. W. Wilder, the pastor, is preaching a series of discourses on Sunday mornings. The following are the subjects: "A Knowledge of Christian Truth Important"; "Depravity"; "The Atonement"; "The New Birth"; "Christian Perfection"; "The Witness of the Spirit"; "Perseverance of the Saints"; "The Divinity of Christ"; "Personality and Work of the Holy Spirit"; "The Resurrection"; "The Judgment"; and "Retribution—Future Rewards and Punishments."

**North Boston District.**  
**Woburn.**—Woburn voted non-licensure by 170 majority, making a change, in the vote of last year, of over 600. The chief factor in this year's work has been the preaching of Rev. Hugh Montgomery in his church, the six lectures given in Lyceum Hall, and his personal visitation to license men.

**Trinity Church, East Cambridge.**—Four were received by letter, twenty-six from probation, and two on probation, Dec. 1. In the evening a union non-licensure meeting was largely attended, and addresses were made by Mayor Gilmore, who presided at the meeting, and Revs. Dr. Rogers, Burton, Crankshaw and S. E. Green. The temper of the meeting indicated that the saloons would not be allowed to return. On Sunday last five were forward for prayers. The lecture of the pastor, Rev. S. E. Green, on Nov. 20, netted a profit of over \$152.

**Lyons District.**  
**Malden, Centre Church.**—On Sunday last was celebrated the centennial of the Book Concern, by addresses: Rev. W. P. Odell, on "History of Book Concern"; C. E. Maguire, on "The Boston Book Concern"; Rev. F. Walker, on "Methodist Literature in the Spread of Methodism"; Rev. C. N. Smith, on "What Becomes of the Profits of the Book Concern?"

**Medford.**—Rev. E. F. Cornick, announced for December the following topics: "Centennial of the Methodist Book Concern"; "Looking Backward," by Bellamy; "What is True Christian Socialism?"; "New Features of an Old Battle: What Shall We Do with the Negro?"; "New Year's discourses: 'Romanism in 1890.'"

**Springfield District.**  
**Northampton.**—Our church here, Rev. C. M. Melton, pastor, has voted to buy a lot on Elm Street at a cost of about \$10,000, to sell the old church property, for which several good offers have been received. Steps are now under way for securing the new and much-needed church edifice.

**Shalburn Falls.**—The work under direction of Rev. W. M. Cassidy is making good advance, and the outlook for continued growth is encouraging. The church has received its auditorium with chairs at an expense of about \$30.

**Clermont.**—This church has a strong working force. Rev. J. O. Dicks, the pastor, is doing an earnest and efficient work.

**Conway.**—Our society and church lost a sterling member in the death of Richard Tucker, a prominent manufacturer and business man. The funeral occurred on Dec. 3, the pastor, Rev. G. E. Sanderson, assisted by Revs. Dr. G. F. Eaton, G. H. Clark, G. C. Osgood and E. B. Hillard of the Conway Congregational Church, conducting the service. Large largely through the efforts of Father Tucker that the Methodist church at Conway was organized and the edifice built. He was one of the trustees of the Northampton camp-ground. The church and community sustain a great loss by his death.

**Grace Church** received four on probation and one by letter.

**St. Luke's** welcomed seven on probation, eleven into full membership and ten by letter. Three were baptized. This makes 118 as the total membership, 101 being in full membership and 17 on probation. Seven months and about six, when Mr. Dorchester was pastor of St. Luke's, there were but 50 members, with no probationers.

**Nile Street** admitted two by letter, and Florence St. one by letter. There is an excellent religious spirit pervading all the Methodist churches in the city now.

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**Belcherston.**—Rev. H. B. King, of the Belcherston church, was taken seriously ill with rheumatism while away spending Thanksgiving. He is now gaining his strength as fast as could be expected. This church is in a prosperous condition under Bro. King's pastorate, and a good work is being done.

**Waltham.**—The twenty-fifth anniversary of the marriage of Rev. and Mrs. John E. Cushing occurred on Thanksgiving day. Friends declared that the event should be celebrated, and came to the parsonage in the evening to offer their congratulations. Samuel J. Goodenough, on behalf of the church and others, made a very felicitous address and presented an elegant silver tea service. The Sunday-school of Hudson was represented by a gift, and numerous friends in other places by sundry silver dollars for the purchase of a dinner set of crockery. Bro. Cushing responded with appropriate thanks, and referred to a fact seldom paralleled in an itinerant's life: that his married life was begun in Waltham, and now, in the third year of a pastorate, they were devoutly thankful for this twenty-fifth anniversary. Mrs. Cushing added her words of appreciation, and asked the privilege of reading a selection which had been treasured for private use, entitled, "We are growing old together, John and I." The old song, "Faith and Hope," was then sung by the daughter, Barbara, accompanied by Miss Pauline, and a solo followed until a late hour.

### N. E. SOUTHERN CONFERENCE.

**New Bedford District.**  
**On Sunday, Dec. 1, Rev. J. Tregaskis, of the Park Church, Fall River, baptised one, received three on probation, and three into full membership.** Seventeen have united with the church since last May. The pastor has succeeded in getting a fee subscription list for Zion's Herald for 1890. He has about fifty subscribers for that live and enterprising paper now, and expects to get more soon. Bro. Tregaskis preached the Thanksgiving sermon this year in the Harrison Street Chapel, which was quite fully reported in the Fall River News.

**Rev. Geo. E. Brightman, of North Dighton,** gave his people a Thanksgiving sermon on the 24th ult. Several of the pastors in this vicinity did the same thing in view of the fact that on Thanksgiving day so few of the people find it convenient to attend church service. The pastor also preached in the Congregational church the same day for Rev. N. T. Dyer. Rev. O. H. Bates, of North Dighton, preached for Rev. W. D. Wilkinson, of Dighton, who is compelled to be absent from his pulpit a short time.

**At Truro and South Truro, Rev. J. S. Bell** is tolling hard in various departments of church work. Material improvements have been in order, good results of which are already apparent. The social and spiritual work of the church are also attended to.

**Rev. E. S. Fletcher** finds much work to do at South Harwich and Bethel. Much valuable, unremitted toil and the hearty co-operation of his people, are sure to bring good results in the development of the churches and the salvation of souls.

**Rev. H. B. Cady** gave his people at Grace Church, Taunton, a vigorous address on temperance and prohibition the evening of Dec. 1. It was most opportune, coming as it did just before the city elections. X. Y. Z.

### VERMONT CONFERENCE.

**St. Albans District.**  
**The work at Isle La Motte** is prospering finely under the management of Bro. Clark, who, despite his advanced age, is doing as sprightly service as any of the younger men. Increased attendance, more earnest attention, and deeper interest are noticed in the Sunday audiences, and a more general interest has been awakened in the material prosperity of the church. An offer has been made by one of the wealthy contributors to make purchase of the hall where meetings are held and donate the same to the church.

**At Morrisville,** the past reports a gracious season of worship at the last quarterly meeting service, at which the presiding elder was present and preached at both appointments, to the delight and instruction of the people. Three persons were baptized and received on probation at that time, and one has since been received into full connection in the church. A Young People's Epworth League has been organized, with a membership of forty, and good solid work is being done among the young. A great manifestation of the Holy Spirit's presence to save is being sought by faith and works. God grant it!

Our esteemed Bro. Robinson and family, of West Berkshire, have been recently afflicted with a most distressing way in the death of their daughter, Rita, the wife of Lewis Haynes, residing in Hardwick. Mrs. Robinson had been with her daughter for three weeks, to assist her during the crisis of her illness. The attendants on Monday morning, the 18th ult., felt assured of a safe issue to wanted health; but on the afternoon of the same day, distressing symptoms developed, which gave no startling alarm to those attending her. Her physician was speedily called, and at first apprehended the presence of nothing more serious than excessive nervous exhaustion; but upon testing the pulsations, was startled in not being able to find the slightest heart response. No ministrations human could revive her, and as inevitable the end was not. It is conjectured that there was some arterial rupture clogging the heart's action. Her infant was buried the day of her death. The funeral services were held in the Methodist church at South Hardwick, the pastor officiating. The grief-stricken father writes: "I never witnessed so strict charges solemnities. We buried Rita just at twilight, after a day of steady rain—the sky just then breaking forth in joy gleamings of upper radiance."

**At Montgomery** Bro. Scribner and family were very kindly remembered by the people with many good things to make Thanksgiving Day enjoyable.

The pastor at Fletcher has been assisted in revival services by an evangelist, and as a result of these meetings the church has been quickened and sinners converted. Bro. Stephens is doing grand work in this his first appointment.

**L. E. Taylor,** who was glad to announce, has recovered from severe illness, and is again resuming his work at Underhill.

### EAST MAINE CONFERENCE.

**Bucksport District.**  
**Bucksport.**—On a recent Sunday thirteen were baptized and several received into membership, the larger part of these being connected with the 8 ministry. One hundred dollar worth of new books have been added to the Sunday-school library. Bro. O. H. Fernald, the pastor, has recovered his health and is doing full service in the pastoral and other departments of church work. He arranged a very interesting programme for the semi-centennial anniversary of the church in Bucksport village, which was observed Wednesday evening, Nov. 13. An excellent report was served by the Ladies' Circle in their vestries, after the large audience room, which was tastefully adorned with flowers and plants. Appropriate

music, devotional exercises, and an address of welcome by Miss L. L. Fernald opened the exercises, and then followed the reading of the names and length of services of pastors and presiding elders. Prof. J. F. Knowlton read very interesting letters from Rev. N. D. George, A. Church, S. H. Beale, Charles Allen, D. D., D. Wardwell, George Forestry, C. B. Besse, D. D., Theodore Gerish, S. L. Hanson, and G. D. Lindsay. Addresses were made by Revs. B. S. Aray, J. A. Weed, J. T. Moore, J. F. Haley, and by several laymen of the church. The history of the church was read by Dr. Fernald. Miss A. M. Wilson, the preceptress of the Seminary, gave a recitation. All of the exercises were interspersed with finely rendered solos and choruses specially selected for the occasion. The evening quickly passed, although the exercises were really lengthy, and all pronounced the semi-centennial anniversary a grand success. May the coming fifty years bring still greater blessings, and crown with increased prosperity this important church of Eastern Maine!

**Brewer.**—Again the Maine Conference has reached over into our borders and taken one of our worthy brethren. Sometimes we feel like saying, "Hands off! but the second thought declares to us that "we are brethren" and that Methodism is a grand unity. Bro. A. Lewis gave a Wesleyan Church Bath, with our prayers following him. Of his success there his record in the past is the sure guarantee. Right have recently been received on probation, and the last Sabbath before leaving for his new field the pastor baptised seven and received five into full connection. Rev. S. B. Sweetser has been secured to fill the vacancy, and under his wise ministrations we are confident the society will continue to thrive. Bro. Sweetser's able sermons are much appreciated by the charge at Kington which he supplies.

**East Bucksport and Dedham.**—This charge has been well served since ministering by Bro. J. T. Moore, who promises to be a worthy addition to our ministry. Several have begun the Christian life during the fall. Extra services at Dedham have given a new interest to the work there. At this place Rev. J. T. Moore, who, now advanced in years, is still active in the church of his early choice and continues to take Zion's Herald which has been a home for him for upwards of forty years. The parsonage at East Bucksport has been repaired, and the pastor makes it his temporary headquarters. J. F. H.

**Church Register.**  
**HERALD CALENDAR.**  
American Sabbath Union meetings, in New York City, at St. Paul's M. E. Church, at Broadway Tabernacle, Dec. 9-11.  
Dedication services at Groton, Vt., Dec. 11, 12.  
Requiem of the late Rev. J. H. C. Church, Dec. 15.  
Dedication of Swedish M. E. Church, Boston, Dec. 15.  
**Conference.**—Place. Time. Bishop.  
New England, Boston, Mass., April 9, 1890.  
Northern N. Y., Oswego, N. Y., 9, Newman.  
Eastern German, Brooklyn, N. Y., 10, Merrill.  
German, Brookfield, Vt., 10, Andrews.  
N. E. Southern, New York, N. Y., 16, Slade.  
Maine, Saratoga, N. Y., 16, Newman.  
Troy, Bath, Me., 21, Andrews.  
East Maine, Bath, Me., 21, Andrews.  
New Hampshire, Littleton, N. H., 26, Fowler.

### Marriages.

**GAGE—MARSH.**—In Swampscott, Nov. 27, by Rev. L. W. Adams, Walter Gage, of Wilton, N. H., and Edith Marsh, of S. F.  
**SEWELL—THOMAS.**—In Lynn, by the same. Fred W. Sewell, of Lynn, and Mary F. Thomas, of Swampscott.  
**REICHARDSON—SNOW.**—In Marshfield, Nov. 27, by Rev. J. F. Meier, John W. Richardson and Fannie Snow.  
**CLARK—LYON.**—Nov. 28, by the same, George H. Clark and Mary Lyon, all of M.  
**PAQUETTE—BENEDICT.**—Nov. 28, in Bondsville (Palmer), by Rev. E. W. Vign, Charles Paquette and Theria Benedict, both of Palmer.  
**GAYLORD—SANGER.**—Also, Dec. 3, in Belcherston, by the same, John F. Gaylord, of Belcherston, and Jennie Sanger, of B.  
**RANKIN—REED.**—In Dedham, Mass., Nov. 28, by Rev. C. Baker, James H. Rankin and Mary Ellen Reed, both of E.  
**NEWELL—ALEY.**—At the residence of the bride's parents in Centerville, Mass., Dec. 4, by Rev. F. H. A. P., of West Bedford District, assisted by Revs. F. G. and W. C. Newell, and brother of the groom. Rev. Elmer F. Newell, of Scituate, Mass., to Lucy F. Hallitt.  
**HOWLAND—TRAFLET.**—At the M. E. parsonage in Vancleave, Me., by Rev. W. H. Powell, and Hill B. Howland and Anna Traflet, both of Lambert Lake, Me.  
**TENNEY—BECK.**—In Newmarket, N. H., Nov. 28, by Rev. C. W. Dockett, Charles W. Tenney and Mary Beck, both of N.  
**STOUGHTON—VITUM.**—In South Bedford, Vt., Nov. 28, by Rev. R. C. Vail, Dr. O. W. Stoughton, of Springfield, Vt., and Anna V. Vitum, of S. F.  
**BERNARD—PERKINS.**—In Alfred, Me., Nov. 28, by Rev. W. C. Perkins, Alfred, of Berneburg, of Newmarket, and Hannah E. Perkins, of Berneburg, of the groom. Rev. Elmer F. Newell, of Scituate, Mass., to Lucy F. Hallitt, and Gertrude O. Kilday, of A.  
**DEAKE—PLUMSTEAD.**—In Wiscasset, Me., Nov. 28, by Rev. W. C. Perkins, Alfred, of Berneburg, of Newmarket, and Hannah E. Perkins, of Berneburg, of the groom. Rev. Elmer F. Newell, of Scituate, Mass., to Lucy F. Hallitt, and Gertrude O. Kilday, of A.  
**STANLEY—KIDLEY.**—Also, in Alfred, Nov. 30, by the same, Clara Stanley, of Berneburg, and Gertrude O. Kilday, of A.

### Business Notices.

**READ** the last column on the third page **Every Week** for announcements of the latest publications of the Methodist Book Concern.

The most remarkable cures of scrofula on record have been accomplished by Hood's Sarsaparilla. Try it. Sold by all druggists.

### ADVICE TO MOTHERS.

MAN, WINDSOR'S SOOTHING SYRUP should be used for children teething. It soothes the child, softens the gums, allays all pain, cures colic, and the best remedy for diarrhoea. 35 cent bottle.

### Post-Office Address.

Rev. C. C. Whidden, Ayr, Mass.

### Money Letters from Nov. 30 to Dec. 7.

Jan. M. Hancock, Rev. W. Russell, Mrs. John Colcord, Current Lit. in Pub. Co. A. C. W. H. Clarke & C. F. Chase, Eastern Subscription Co. D. A. Grant, Mrs. H. W. Frye, Rev. S. G. Gale, Rev. G. A. Grant, Mrs. L. H. Holdrege, Jennie R. Hinchcliff, Mrs. L. M. Jones, Rev. John Moore, Rev. Joseph Moulton, Mrs. C. P. Mixer, Grace A. Parsons, E. P. Pae, Rev. C. A. Plummer, G. Everett Reid, Sarah G. Radford, Rev. O. Rogers, Marian A. Smith, R. V. S. Smith, A. F. Sandown, W. H. Trevellick, Rev. N. T. Whitaker.

### Acknowledgment.

Amounts received for Maternal Seminary, Kittery, Me.:  
R. M. Drew, Plymouth, \$25.00  
First Church, Newport, R. I., 16.00  
Miss S. M. Carpenter, 2.00  
Other amounts, 2.00  
Machewen St. M. E. Church, Providence, 16.00  
South St. M. E. Church (in part), 17.00  
Grace " " Taunton (in part), 20.00  
St. Paul's " " Fall River (in part), 10.00  
A Friend, 1.00  
Total, \$121.04  
Geo. M. Hamlen, Financial Agent.

### POSTPONEMENT.

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Monday, Dec. 16, Rev. James Mudge, of East Pepperell, will read a paper on "The Life and Labors of Rev. Zachariah F. Allen." C. W. Wilder, Secy.

### BROCKTON METHODIST SOCIAL UNION.

The second meeting of the "Methodist Social Union for Brockton and Vicinity" will be held on Monday, Dec. 16, at 6 p. m., at the Hotel Belmont, Brockton, Super at 7 p. m. Rev. W. L. Haven, of Boston, will address the Union. Subject, "The Epworth League Movement." Tickets for the supper can be obtained of the secretary, W. E. Beale, at the store of Beale & Orcutt, Brockton, any time before 10 a. m., Monday, Dec. 16.

### WARNING.

Be ware of one D. H. Sherman, who is out on a swindle. This man has been in Waltham, Mass. He sells religious books, and claims to be an agent for a monthly paper called the Contributor, published by Elmer, of Boston. He proposes to continue this work as a specialty, and to "borrow" money, "without a probability of paying." Assuming to be a Methodist preacher, and being built up as "the very elect," the pastor and his flock are in an opinion as to his sublimity. B. C. WESTWORTH, Patten, Me.

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### QUARTERLY MEETINGS.

#### AUGUSTA DISTRICT—FOURTH QUARTER.

DEC.  
Wed., 28, 29.  
JAN.  
Phillips, 1, 2; N. Livermore, 12, p. m., 13;  
Farmington, 4, 5 a. m.; Strong, 16, 17;  
Wilton, 8, p. m., 4; E. Wilson & Temple, 18;  
Leeds & Green, 8, 9;  
Livermore Falls, 11, 12, a. m.;  
No. Anson, 25, p. m., 27.

FEB.  
New Sharon & Mercer, 1, 2;  
King's Hill Circuit, 8, 9;  
MARCH.  
Industry, 1, 2 a. m.;  
Madison 2, p. m., 3;  
Augusta, 9 a. m., 10;  
Gardiner, 8, p. m., 11;  
Fairfax, 11;  
Wayne, 15, 16 a. m.

APRIL.  
Waterville, 5, 6 a. m.;  
Baldwin, 12, p. m., 14;  
N. B.—Will the brethren see that written reports are prepared by the trustees, S. S. superintendents, class leaders, local preachers, and the committees appointed by the quarterly conference, especially the committee on Church Records?

We shall also expect a report from the Epworth League and Christian Endeavor Societies.  
G. C. ANDREWS, P. E.

### What are you using for your cold?

Try Johnson's Anodyne Liniment. It's wonderful.

One of the attractive establishments in December is that of Jones, McDuffie & Stratton, with its seven floors of china, glass and lamp, and a staff of one hundred and ten employees to operate the business. No city in this country equals Boston in china shops.

See advertisement of George J. Raymond & Co.'s Christmas Sale at 325 to 333 Washington Street, Boston, which particularly recommends itself to those who are purchasing small wares for church fairs, etc.

**A NOVEL CHRISTMAS PRESENT.**—The beautiful photograph album containing twenty-four photographs illustrative of Tea and Coffee culture which Messrs. Chase & Sanborn, of Boston, Mass., are sending out to their patrons is both artistic and instructive. It is a real novelty. Send your address to Chase & Sanborn, Boston, Mass., and you will have this unique souvenir sent you free.

Holders of Ashton securities are emphatically reminded that over one hundred millions have been deposited under the new reorganization plan; and that to secure full benefits of participation, all who have not made deposit of their bonds should do so by the 15th inst., as after that date they will be subjected not only to much inconvenience, but undoubtedly to increased expense.

**AMERICAN STATESMAN.**—Among the notable features of the *Youth's Companion* next year will be a series of popular articles on the methods of government. "The Senate" will be treated by Senator Har. "The House" by the Hon. John G. Carlisle, and "The Opposition" by the Hon. Thomas B. Reed. Mr. Blaine will also contribute an important article to the series.

**CHRISTMAS FURS.**—No present is more acceptable these winter days than some useful article of fur; and no furs in New England are more experienced or reliable than the Messrs. Kakas, of 404 Washington Street.

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## ESTABLISHED 1817.

### John H. Pray, Sons & Co.

**Useful and Ornamental**  
**CHRISTMAS**  
**OR**  
**NEW YEAR'S PRESENTS.**  
**ORIENTAL**  
**Rugs and Carpets**  
**AT VERY LOW PRICES.**

Absolutely all the Eastern Rugs, as well as other Foreign Goods sold by us, are of our own direct importation; and all are purchased and selected by a member of our firm in person. Consequently, several intermediate profits are saved, besides obtaining the choice of the Eastern and European markets. At the present time, we have the largest stock of Fine Rugs and Carpets to be found in this country.

We recommend our friends to make their Holiday Purchases as early as possible, and to obtain an unbroken stock to select from, and avoid the rush that comes with busy days.

### Special Offering:

**600 DAGHESTAN RUGS**  
**AT \$7.50 EACH.**  
**800 DAGHESTAN RUGS**  
**AT \$10.00 EACH.**  
**1200 DAGHESTAN RUGS**  
**AT \$15.00 EACH.**



## The Family.

### SITTING WITH THE CANDLES.

REV. OLIVER HUCKEL.

(An aged mother speaks.)

Almost alone — no, one is burning!  
But seven blackened wicks  
Watch with my gray hairs yet.

Nay, now I see them all a-light,  
Their flame calm rising and as pure as heaven —  
This one alone is flickering.

Have sixty golden years all gone  
Since he and I (he nestles in God's heart)  
Welcomed with deep reverent hearts  
Our first gift from the Infante,  
A new life from the Infante,  
A spotless soul,  
The blessing of our own two lives in Him,  
And lighted a first candle  
In the deep Sabbath twilight  
As sacramental memorials  
Of God's good gift?

And as the years, rosy with love and flowers,  
So came new blossoms from the eternal Life,  
Fragrant with God.  
That soul was as a new-born sacrament  
That led into the holy of the holies.  
Each soul brought new thanksgiving,  
And we lighted new for each another waxen taper,  
For Sabbath twilight,  
Until full seven burned.

And can I thank my God,  
That one by one their lives,  
So full of joyous flaming and delight,  
Burnt, flamed, and in a sudden were gone out,  
And me left desolate,  
And only blackened wicks  
To bring into my Sabbath hour of peace?  
One only burning — and it is flickering light.  
(O my boy of prayers and hopes, astray,  
A-wandering I know not where,  
You shall come back all weary of your sin  
And live again.  
I light this Sabbath candle of your life  
With all a mother's love.)

Shall I thank God for candles snuffed and dead,  
Or sit here solitary, sullen and rebellious?  
Stay! — saw I not their flaming, glorious light  
And felt their love?  
They brought their prophet message to our lives,  
They brought us true love and joy of service,  
And ecstasy of pureness and high aspiration;  
In all our struggles and our strife  
With life and sorrow and deep temptation,  
They brought us near to God,  
They taught us how to now interpret  
The darkened oracles of God;  
And when their light went out  
(It was the Spirit of the Lord that blew it),  
It flamed from earth to upward trail,  
And showed the open gates of heaven.

To-night in Sabbath twilight,  
With dead candles, I keep my vigil.  
Yet am not alone. I look into the past —  
(O joyous years of laughing faces  
And every candle burning in the joy!)  
And now with eyes and ears all closed  
There comes a spirit-gift. I see, I hear,  
A greater world of lights and voices.  
With strange, unutterable yearning  
My soul lies still and listens.  
What mean dead candles? These candles are a flame —  
My children love me still;  
They put their loving arms around my neck;  
Their young love lives in gladness at my heart-strings;  
They love me, and they whisper and they beckon —  
And God and heaven are here!  
Boston University.

### NOVEMBER.

The wind-swept trees, leaf-desolated, sway;  
In labyrinth of gloom suns lose their way;  
The sultry hills look grim, as if they bay;  
The skies are gray.

The forest pine-trees give a shivering sound;  
The ragged firs lie on the ragged ground;  
The rustling leaves are eddying round and round;  
The vines are interwound.

But sometimes sunshine, in the old sweet ways,  
Brings back a touch of summer to the days,  
And through the dim gray palms of the hazy,  
In fiftal glory plays.

And in the sheltered places still are found,  
Lying among the grasses damp embowed,  
A few late-languishing wildflowers, azure-crowned,  
Blooming as if spellbound.

The world seems in a reverie and deep,  
Mantled with dreams of joys it could not keep;  
And while man languishes through the chill wintry creep,  
November falls asleep.

— C. M. WILSON-STONE, in *Wide Awake*.

### THOUGHTS FOR THE THOUGHTFUL.

Death is God's angel of birth. We fear him.  
The dying stretch out loving hands of hope  
towards him. — *Macdonald*.

Little pains and little annoyances and little  
discomforts are as much a part of our discipline  
as are the formidable adversities that  
occasionally smite us like hurricanes. — *Theodore  
Cuyler*.

Not soon shall we forget a familiar and oft-  
described experiment in physics of college  
days. A great mass of iron, weighing about  
a hundred pounds, was hung from a high ceiling,  
and in front of it, by a tiny thread, was  
suspended a tiny ball of wool or cotton. Now  
the ball was swung against the iron. No more  
impression seems to be made than by the stroke  
of a fly upon the stone walls of the building.  
Again it is swung against the great mineral  
mass, and still no impression; and again and  
again; but look, after repeated impacts, a little  
thrill seems to pass through the heavy  
weight. Still the ball smites it, and it trem-  
bles and shivers. Again and again it is smit-  
ten, and at last it moves. Under re-  
peated strokes it moves faster and faster, until  
it is sent whirling through the air. Brethren  
of the Foreign Missionary Union, the mass of  
heathenism, heavy as iron, black as night,  
cold as death, begins to tremble, begins to  
quiver. It moves, it moves, and after awhile  
it shall be lifted up to God, and not having  
spot or wrinkle of any such thing. — *A. J.  
Gordon, D. D.*

The little birds trust God, for they go singing  
From Northern woods where autumn winds have  
blown,  
With joyous faith their trackless pathway winging  
To summer-lands of song, afar, unknown.

And if he cares for them through wintry weather,  
And will not disappoint one little bird,  
Will he not be true to a Heavenly Father  
To every soul who trusts his holy Word?

Let us go singing then, and not go sighing.  
Since we are sure our times are in His hand.  
Why should we weep, and fear, and call it dying?  
"Thy only fitting to a summer-land!" — *Selected*.

The man who has, however imperceptibly,  
helped in the work of the universe, has lived;  
the man who has been conscious, in however  
small a degree, of the cosmic movement,  
has lived also. The plain man serves the  
world by his action, and as a wheel in the  
machine; the thinker serves it by his intel-  
lect, and as a light upon its path. The man  
of meditative soul, who raises and comforts  
and sustains his traveling companions, mortal  
and fugitive like himself, plays a nobler part  
still; for he unites the other two utilities.  
Action, thought, speech, are the three modes  
of human life. The artisan, the savant, and

the orator are all three God's workmen. To  
do, to discover, to teach — these three things  
are all labor, all good, all necessary. Will-o'-  
the-wisps that we are, we may yet leave a  
trace behind us; we may yet leave a trace  
behind us; we may yet leave a trace behind us.  
We may yet leave a trace behind us. We may  
yet leave a trace behind us. We may yet leave  
a trace behind us. We may yet leave a trace  
behind us. We may yet leave a trace behind  
us. We may yet leave a trace behind us.

Here is a dear mother in Israel with a way-  
ward son or daughter, or a husband, it may  
be. Ah, what fear and grief and suffering  
and sleepless nights of anguish she has known  
over this awful case of hers! And thought  
turns over and over the cause of her grief in  
her mind till it seems like a fiery wheel in her  
brain that will drive her mad! She wonders,  
and begins to doubt whether there is not some  
mistake. But, no, dear troubled soul, there  
is no mistake. It is an awful burden, but it  
is meant for you. It was meant for you,  
you also to just the place where endurance  
could hold out no longer. You were the  
priestess whom the great Father chose for  
such a service. All that wifehood and moth-  
erhood have done for you were but carrying  
out that plan. It was you alone who could  
do it, because none could love and yearn  
and care as you are doing. This work is as  
truly yours as your smaller sphere as the  
Master's world-anguish was His in His larger  
place. It was meant that you might get this  
care for your own upon you, and then cast it  
upon Him. Then comes the swift promise  
from your cloud, and the bow of promise  
where only despair had been. "For He care-  
th for you." Of the Master it says, "Who  
for the sons that were set before Him endure  
in the cross," and we are told that because  
of this endurance God has anointed Him with  
the oil of gladness above His fellows. The two  
go hand in hand — the anguish and the joy.  
It must be worth all the pain and care for one  
really to prove that "He," the great, loving,  
Almighty Friend, "careth for him." — *Rev.  
John Hutchinson*.

— The birth of the Woman's Cause will be cele-  
brated at Hillsboro, O., Dec. 23.  
— A large party of American women are making  
a tramping tour through France.  
— "Lucas Malet" is the nom de plume of a  
daughter of Charles Kingsley.  
— Miss Fannie Murfree, a sister of "Charles Egbert  
Craddock," has written a story called "Felicia,"  
which the *Atlantic* will publish during the coming  
year as a serial.  
— Graham R. Thomson is not a pseudonym, as is  
generally supposed. The author's exact name is  
Mrs. Rosalind Thompson, her husband's middle name  
being Graham.  
— Miss Amelia B. Edwards' appearance at Smith  
College, where she lectured before the students recent-  
ly, was an interesting occasion, as Smith conferred  
upon her the degree of LL. D. Miss Edwards being  
the first woman ever to receive that honor.

— Mr. Arthur Rotch, the Boston architect, urges  
young women to study architecture. He says that it  
is particularly well adapted to them, and that it is a  
profession which they would not only find very de-  
lightful, but remunerative as well. Most of the cot-  
tages at Ontario Park in the Catskills, which are  
models of convenience and beauty, were designed by  
Mrs. Candace Wheeler, who, though a decorative ar-  
tist, never made any study of architecture. — *Bazar*.

— Mrs. Margaret F. Sullivan, of Chicago, the wife  
of a prominent analytic chemist, has discovered, says  
the *Woman's Journal*, "a process by which photographic  
pictures can be developed without the old-time opera-  
tion of washing in a dark room and staining the  
plates. The pictures produced by Mrs. Sullivan's  
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fortunate, have reflexly filled your soul with  
an exultant joy that no happiness sought for  
yourself ever approached in ecstasy?  
Let us, then, take to heart Christ's declara-  
tion: "Whosoever will come after Me, let  
him deny himself." "Whosoever will save  
his life shall lose it, but whosoever will lose  
his life for My sake and the gospel's, the same  
shall save it." We read this, and it is an  
enigma. We trustingly obey the com-  
mand, and lo! in our blissful experience the  
enigma is solved; and human passions,  
schooled to the discipline of self-abnegation  
and love for mankind, are purified from their  
debauching tendencies, and the soul's true de-  
light is attained in seeing humanity elevated;  
while an atmosphere of love is generated, in  
which we serenely bask and are at peace.  
Thus out of the chrysalis of dead self arises  
the new, the beatific, the immortal life.

— The birth of the Woman's Cause will be cele-  
brated at Hillsboro, O., Dec. 23.

— A large party of American women are making  
a tramping tour through France.

— "Lucas Malet" is the nom de plume of a  
daughter of Charles Kingsley.

— Miss Fannie Murfree, a sister of "Charles Egbert  
Craddock," has written a story called "Felicia,"  
which the *Atlantic* will publish during the coming  
year as a serial.

— Graham R. Thomson is not a pseudonym, as is  
generally supposed. The author's exact name is  
Mrs. Rosalind Thompson, her husband's middle name  
being Graham.

— Miss Amelia B. Edwards' appearance at Smith  
College, where she lectured before the students recent-  
ly, was an interesting occasion, as Smith conferred  
upon her the degree of LL. D. Miss Edwards being  
the first woman ever to receive that honor.

— Mr. Arthur Rotch, the Boston architect, urges  
young women to study architecture. He says that it  
is particularly well adapted to them, and that it is a  
profession which they would not only find very de-  
lightful, but remunerative as well. Most of the cot-  
tages at Ontario Park in the Catskills, which are  
models of convenience and beauty, were designed by  
Mrs. Candace Wheeler, who, though a decorative ar-  
tist, never made any study of architecture. — *Bazar*.

— Mrs. Margaret F. Sullivan, of Chicago, the wife  
of a prominent analytic chemist, has discovered, says  
the *Woman's Journal*, "a process by which photographic  
pictures can be developed without the old-time opera-  
tion of washing in a dark room and staining the  
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that goes on repeating itself in blessing,  
to somebody who will be surprised and glad-  
dened and helped heavenward by our means.  
Wouldn't it last longer — the joy of it — be-  
cause it would partake of the cup of cold wa-  
ter, and be hallowed by the "Inasmuch" —  
longer even than our gifts to ourselves  
from ourselves?

"Proceed, my Precious," said father, "we  
are all attention; but I warn you, if it's colds  
and blankets, I'll object. For, so to speak,  
colds and blankets we give away the winter  
long."

"And boxes to the home missionaries,"  
pouted Phyllis.  
"And donations to the Helping Hand,"  
added Gladys.

"Don't be flippant," said the Little Mother,  
severely. "None of these things are in my  
mind. Did you notice yesterday when Geo-  
ffrey's sister first saw Rover's sister — was  
telling her, and I inquired if he were going  
to college, she said sadly, 'No; it is a dream  
abandoned. We cannot raise the college  
fees.'"

"I did," answered Gladys, "and I thought  
it odd that she should speak so openly of  
the poverty."

"I said Phyllis," thought it brave, for my  
part."

"Precious," said father, "you know that  
the Reeveses are very proud, that they would  
never accept charity, nor be happy under a  
sense of obligation."

"Indeed I do know it, which is one reason  
among others why I want to make them  
supremely happy this Christmas by starting  
Geo-ffrey on his way toward an education. He  
will enter college very late, or perhaps not  
enter till next year; but if he have the money  
in hand for that particular purpose, it will  
hearten him in his preparation, and so much  
may happen in a twelvemonth. Once in  
college, he may gain a scholarship, or the  
Reeveses' ship may come in, or something  
beautiful happen. However, I take Sydney  
Smith's advice. I take short views. I want  
to start the lad, and we can't afford to do it un-  
less we all give up a good deal."

"How would you manage it, Little  
Mother?"

"It was Elbert who inquired, the boy with  
eyes like her own, always his mother's cham-  
pion on every occasion.  
"I would leave it at the door on Christmas  
Eve in a letter addressed to him, Mr. Geo-ffrey  
Reeves, with these words in type-writing: 'A  
loan for your first year in college, to be passed  
on by and by to the next fellow.' And I would  
sign it, 'In His Name.'"

"It's hard to improve on the dear Little  
Mother," said Gladys. "Of course we'll do  
as she wishes, but I'm afraid we'll have an  
awful struggle with the Christmas card."  
But they didn't. The house was like a  
bower with evergreen, the dinner was a feast,  
the hearts of all were over-running with love.  
And when, toward evening, Geo-ffrey Reeves  
himself, all unsuspecting, came in and told of  
his wonderful good fortune, they all kept  
their countenances even when he said, "I wish  
I knew from whom the loan came."

"It's as well you don't," said Gladys.  
"You can pay it back the better when you  
pass it along 'In His Name.'"

"In His Name," said the young man,  
reverently.  
"Ten years later a poor woman, just raised  
from death's door in a charity ward in a city  
infirmary, looked after a young surgeon who  
had just spoken to her on his daily round.  
"It's the very angel of God he is," she mur-  
mured. "God be praised for Dr. Reeves, with  
the kind heart, and the steady hand, and the  
cool head."

So the Little Mother's Christmas gift was  
going on and doing good, and only heaven  
itself can tell when the last ripple of that  
troubling of the waters will cease. I think it  
may go on forever. — *M. E. SANGSTER, in  
Congregationalist*.

THE SHUT-IN SOCIETY.  
MR. W. M. NOTTAGE.

MR. EDITOR: If you will allow me a  
limited space in your paper, I would like  
to tell you my invalid readers about our  
society. It is an unorganized association con-  
sisting of invalids and Christian workers, who  
find that blessedness comes to both those who  
give and those who receive kindly ministra-  
tions.

To be a sufferer, shut out from the world,  
constitutes one a proper candidate for mem-  
bership. This is obtained by a subscription  
to the organ of the society, the *Invalid's Vis-  
itor*, of fifty cents, which will secure the mem-  
ber for one year and a card of membership,  
with all other benefits to be derived from  
union with many hundreds of loving, praying  
Christian hearts. The address of each new  
member is given a Christian worker, whose  
office is to convey messages of welcome and  
sympathy. At the same time all members  
of sending reading, both periodicals and books;  
of exchanging tokens of regard of various  
kinds; and, best of all, of praying for one  
another at set times daily, at the twilight  
hour.

The associate members are not themselves  
invalids, but being in tender sympathy with  
the suffering, have volunteered in this min-  
istry of love for Jesus' sake. The associate fee  
is one dollar, one-half of which is designed to  
furnish the paper to the destitute. The *Invalid's Vis-  
itor* is edited by one of its associate  
members, Mrs. Kate Sumner Burr, William-  
son, N. Y., to whom all inquiries concerning  
the society should be addressed. There are no  
officers in this society, the associate members  
occupying places of equal importance and  
respect. This is not, properly speaking, an  
association, though many kind offers are  
performed for the needy. Though the *Vis-  
itor* is the special organ of the Invalids' Band,  
its list is not limited to the members and as-  
sociates, but any others are cordially invited  
to subscribe.

The above society has been such a comfort  
and blessing to me in the time I have been  
a member, that I desire that others may be  
benefited by its ministrations.  
South Walpole, Mass.

CHRISTMAS FORTHGOING.  
THE most pressing task at Christmas is to select  
presents for fathers and brothers. Two years  
ago, a certain young woman (this by way of ram-  
bance) failed to find anything she thought suitable  
for her brother. But after much perplexity a coffee  
cup and saucer, daintily decorated, was selected,  
and it was gratefully used at about three hundred  
and sixty breakfasts during the following year. The next  
year a cut-class salt-cellar and pepper-box were  
given. Besides these and similar articles, one might  
try canvas or linen slipper-cases, made to hang  
against the wall, inkstands and other articles for  
desks, silver match-boxes, razors (for which the tra-  
ditional penny should be exacted), shaving glasses,  
cases of shaving-paper, or, that always welcome  
friend, a silk muffler. A case for carrying cologne  
and cuffs when traveling, is a useful present for  
many. The outside may be of any material available,  
and the lining should be of silk; but a stiff interlining  
of backstaple should be inserted. In short, make it  
like a music roll, but not so wide, and fasten it with  
a fancy leather strap and buckle. Decorate the outside  
with some pretty device — the initials or monogram  
of the prospective owner.

I shall make no further suggestions of articles espe-  
cially suitable for the sterner sex, but among the  
presents which will do equally well for either father  
or mother, brother or sister, may be mentioned un-  
der the umbrella-cases; chairs of more or less elab-  
orate workmanship, from the pretty wicker or rattan  
chair to those which are profusely carved or richly  
upholstered; opera-glasses, gloves, handkerchiefs  
and handkerchief-cases, gold pencils, fountain pen-  
cils, card-cases, sash-rings, and boots.

Many of the large publishing houses keep on sale  
pictures of authors. Twenty-five cents will buy the  
portrait of almost any well known author. These are  
usually well engraved and excellent of their kind,  
well printed on good paper, in size about ten by  
twelve inches. For the same picture on India paper  
(which, of course, is more durable and admits of a  
finer impression) one dollar may be asked, and the  
extra money will be well spent. A neatly framed  
portrait of the favorite author of a friend will make a  
charming gift at but small cost.

Many make it a practice to subscribe to some favor-  
ite magazine or paper, as a Christmas gift; and those  
who wish to confer an ever new pleasure may well  
bear this in mind. With so many capital publica-  
tions, devoted to all imaginable tastes and pursuits,  
a choice will not be difficult. Children, especially,  
enjoy receiving their own papers and magazines, and  
a present of this kind can, by a payment far from  
large, be guaranteed to last one year, or even more,  
and can never be furnished with any toy, no matter how  
expensive or durable.  
The mothers — the housekeepers — are the easiest  
to cater for at this season of pressed shoppers. There  
are hundreds of dainty articles which the true home-  
maker will welcome. Anything to beautify the home  
can hardly fail to please — silver, china, articles of  
cut-glass, or choice tapestry for the table, a Japanese  
umbrella-stand, a work basket prettily fitted up,  
and with perhaps a silver or gold thimble in its own little  
pocket. No matter for the side-board or end-table, or  
pocket books, card-cases, or address-books. In pre-  
sents of any of the latter gifts it will show an added  
thoughtfulness on the part of the giver to have the  
name, or at least the initials, of the recipient printed  
in gilt letters on the article, if it be of leather. The  
added cost for this work is very trifling. In the same  
way the value of a box of stationery is much enhanced  
if the giver has had the address of the recipient  
stamped upon the upper right-hand corner of the  
paper. — *MARY V. WORTHELL, in St. Nicholas*.

minutes running his hands through his shock  
of red hair, "Pat, peressee is gettin' awful low  
down stairs. Somebody's forgot 'em. I  
wouldn't hev knowed it, but I was down in  
the kitchen at tea time. Somethin' must be  
done. Them all!" — with a little wave of his  
hand towards the beds in the ward — "can't  
be gettin' along without peressee. Now can they?"

Long into



## The Sunday School.

## FOURTH QUARTER. LESSON XII.

Sunday, December 22.

1 Kings 11: 26-43.

BY REV. W. O. HOLWAY, U. S. M.

## CLOSE OF SOLOMON'S REIGN.

## I. The Lesson Introduced.

1. GOLDEN TEXT: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12: 13.)

2. DATE: Death of Solomon, B. C. 975; he reigned forty years.

3. PLACE: Jerusalem.

## HOME READINGS.

Monday. Close of Solomon's reign, 1 Kings 11: 26-32.

Tuesday. Close of Solomon's reign, 1 Kings 11: 26-32.

Wednesday. R. 2:30-3:30; 1 Kings 11: 26-32.

Thursday. Forsaking God, Jer. 2: 12-19.

Friday. Worldly wisdom, Eccl. 1: 12-18.

Saturday. The chief thing, Eccl. 12: 8-14.

Sunday. Exhortation, 1 Pet. 4: 1-8.

## II. The Lesson Story.

Disruption had been predicted of Solomon's kingdom. Even before his death the agent who should lead the ten tribes into revolt, was designated. This was a young man of insignificant birth—Jeroboam, the son of Nebat, an Ephraimite. Solomon had found him employed in some subordinate position on the new fortifications of Jerusalem, and being struck by his activity and intelligence, had promoted him to be chief taskmaster over the exacted labor of the northern tribes. He proved to be a good overseer, performing his work well and dealing considerately with those under his charge. He was afterwards spoken of as he who had "enclosed the city of David." His nomination to a higher office was revealed to him by the prophet Ahijah, who by an acted parable informed him of his exalted destiny and at the same time put him on probation. Jeroboam met the prophet one day in the open country. Ahijah had prepared himself for the meeting by robing himself in a new mantle. As the two came together the prophet suddenly stripped off his new garment, and, rending it in twelve pieces, gave ten of them to the astonished superintendent, with the announcement that the Lord God of Israel would rend ten tribes from Solomon's kingdom because of his idolatry and give them to him. For David's sake, and Jerusalem's sake, the tribe of Judah (with which Benjamin was included) should be ruled by Solomon's son; but the northern kingdom should be Jeroboam's, whose throne should be established in his posterity, provided only he walked in the ways of Jehovah and refrained from idolatry, and kept God's statutes and commandments as David had done.

This announcement had the effect of stimulating the ambition as well as the vanity of Jeroboam, for we find him shortly after, affecting a sort of royal state and maintaining no fewer than 300 chariots in Ephraim (1 Kings 12: 25, Septuagint). Solomon's suspicions were aroused, and the foolish young man was obliged to flee into Egypt, where King Shishak honored him by giving him a princess to wife. He remained in exile until after the death of Solomon.

## III. The Lesson Explained.

26. Jeroboam. The name means, "whose people are many." The son of Nebat—Parthian on this name appears in the history of the nation, coupled with the words, "which came from Israel to him." (Ephraimite.) (R. V., "Ephraimite.")—Ephraim was always the haughty and fierce rival of Judah, and the jealousy of the former tribe had been greatly excited by the rise of Jerusalem and the building of the temple in the capital of the latter tribe. Of Zereda. The site is unknown. "Some identify it with Zartan, or Zeretan, in the Ghor of the Jordan, near the mouth of the Jordan, where the brasses were for the temple." (Guthrie.) "Where the name was Zeredah," said to have been a woman of indifferent character, early a widow and supported afterwards by her son. (Guthrie.) Even he—(R. V., "he also")—as well as Bezor and Hadadzer, previously mentioned. Lifted up his hand—raised a rebellion; not now, however, and against Solomon; his movement was checked too soon for that; but subsequently towards Solomon's son and successor, Rehoboam.

27, 28. This was the cause. The writer proceeds to explain in detail the rise of Jeroboam and the encouragement which this servant received to plot against his master. Solomon built Millo—part of the fort of Jerusalem on Mount Zion (2 Sam. 8: 9), or a row of stone bastions around Mt. Zion, Millo being the great corner tower of that fortified wall" (J. F. and B.). Repaired the breaches—closed up the vacant spaces between Zion and Moriah; there had been no hostile incursions to make breaches (So Ewald and Keil). A mighty man of valor—an expression not restricted to warlike prowess; meaning, generally, a leader among men; a man of marked force of character. Inducted—his activity in some subordinate work on the fortifications caught the eye of Solomon. Made him ruler over all the charge (R. V., "gave him charge over all the labor of") the house of Joseph—promoted him to the post of overseer over the enforced labor exacted of his own tribe—that of Ephraim, the son of Joseph. For the character of their work, see 5: 13-18.

The tribe of Ephraim, with its constant rivalry of Judah, must have been mortified to find themselves employed—though it was but in the modified service of Israelites—on the fortifications of Jerusalem. Their murmurs were revealed to Solomon, and the popularity of Solomon, and perhaps exaggerated thoughts of revolt rebellion to his mind (Pulpit Commentary).

29. When Jeroboam went out of Jerusalem. The prophet probably knew the habits of the overseer, and intercepted him one day as he left the city, perhaps to go to his home in Ephraim. The Shishite—to him is, belonging to Shishak, which was in Ephraim. Ahijah and Jeroboam were of the same tribe. Had clad himself—R. V., "Now Ahijah had clad himself." Two were alone—There were no witnesses to this strange and significant conference.

30, 31. Ahijah caught (R. V., "laid hold of") the new garment—stripped himself of his mantle which was whole and new, and represented therefore the undivided and youthful monarchy. Rent it in twelve pieces

—significant of the twelve tribes. Take these ten pieces—That is, ten tribes. "Observe that he only had nine tribes and a share of Levi" (Gray). Thus said the Lord—Solomon had himself received the same message (see verse 11), and probably from the same prophet. Ten tribes to thee—all but Judah and Benjamin.

32. Shall have one tribe—either "one" beside his own tribe of Judah; or "one" which reckoned Benjamin as a part of Judah. The former was intimately connected with, in a sense merged into, the latter. For my servant David's sake—2 Sam. 7: 16. God remembers the promises He had made to David. Solomon himself is entitled to no consideration for his own sake. He had forfeited everything by his idolatry. For Jerusalem's sake—the chosen place for worship.

33, 34. Ashtoreth, etc.—see last lesson. It appears from verse 33 that the people had followed their king's example and joined in the idolatry; the punishment inflicted on him and his posterity would involve them also in various and severe calamities. Will not take the whole kingdom, etc.—These words are regarded as an admission to Jeroboam not to incite rebellion against Solomon of this life time, and not to clutch at the whole when God was disposed to give him only a part.

35, 36. Out of his own hand—Rehoboam's. That David... may have a light (R. V., "lamp") always before me—that is, that his family may not become extinct. It was God's purpose that David's family should be the instrument of preserving the light of true religion down the ages until "the true Light that lighteth every man" should come. In Jerusalem—Says Pulpit: "David's family never was extinct, for it lives forever in his 'Greater Son,' Jesus, the eternal King. And Jerusalem still exists, and will be completed and rendered eternal in the new Jerusalem, the city of our God."

37. Thou shalt reign according to all thy soul's desire. Says Pulpit: "He secretly taught him for his ambitions and aspiring mind." As Ahijah afterwards rebuked Jeroboam for his sins (1 Kings 14: 6-16), he cannot be regarded as in any way conniving at the means which Jeroboam took for the attainment of the end which the prophet foretold" (Wordsworth). "David, long after he had been exiled to the kingdom, was faithful to Saul, and was not driven by persecution to attempt to avenge himself; nor would he even seek the vacant throne till called to it by the people" (Scott).

38, 39. If thou wilt hearken, etc.—Jeroboam is placed under the same conditions as was his father, and the same Divine blessing was the case with his royal predecessors. He had a model also in David. Build thee a sure house—firmly settle thee and thy posterity on the throne of Israel. Distracting this express conditional promise, Jeroboam endeavored to establish his authority by disobedience, and thus he forfeited the kingdom for his posterity, and brought ruin upon them and incalculable mischief upon Israel (12: 26-31; 14: 5-16; 2 Cor. 13: 4-12). I would for thee—for this failure on Solomon's part to keep the covenant. But not for ever.—There shall a time come when the seed of David shall not be thus molested by the kingdom of Israel, but that kingdom shall be destroyed, and the kings of the house of David shall be as upstarts, as it was in the days of Ahab, Hazeiah and Jehoiach. And at last the Messiah shall come, who shall unite together the broken sticks of Judah and Joseph, and rule over all the Jews and Gentiles too" (Pulpit).

40. Solomon sought therefore.—This verse resumes the historical connection with verse 26, which was broken in order to interpret the story of Jeroboam. Jeroboam... fled into Egypt. It is his attempt to "lift up his hand against the king" was premature and disobedient, and forced him into temporary exile. Solomon had married the daughter of the king of Egypt, but a new dynasty may have come to the throne, or Shishak's greed may have been sharpened by Solomon's fabulous wealth, upon which he subsequently laid violent hands (2 Cor. 12: 9). In either case the proffered rival of Solomon might count on protection.

Shishak is, beyond doubt, the Sheshonk I of Egyptian monuments, and is the first of the Pharaohs who can be identified with certainty. The date of his accession appears to be some where between B. C. 988 and 950 (Pulpit Commentary).

41-43. Are they not written? etc.—We learn from 2 Cor. 9: 29 that annals or histories of Solomon's reign were prepared by the prophet Ahijah, Jeroboam, and Iddo; it is probable that from these the sacred history which we possess was compiled. Reigned... forty years.—It has been noted that each of the first three kings of Israel reigned forty years. Solomon is supposed to have died at the age of 60. Slept with his fathers—the usual form of expression for death. No hint is here given as to whether he reigned before death. "This silence," says Scott, "is a warning to every one of us not to yield to temptations, lest we should leave the world in uncertainty, and be condemned as hypocrites in the consciences of God's people." But this silence in the book of Kings no more proves that Solomon did not repent, than the silence of the book of Chronicles proves that he did not commit idolatry. I would not indeed decide upon so controversial a point with unhesitating confidence; yet the book of Ecclesiastes seems fully to show that he repented, and publicly declared that repentance before his death.

## IV. The Lesson Illustrated.

## 1. SOLOMON'S BACKSLIDING.

At Preston, at Malines, at many such places, the railway lines go gently asunder. So fine is the angle, that at first the paths are almost parallel, and it seems of almost moment which you select. But a little farther on one of them turns a corner or dives into a tunnel; and now that the speed is full, the angle opens up, and at the rate of a mile a minute, the divided convoy dies asunder. One passenger is on the way to Italy, another to the swamps of Holland; one will step out in London, the other in the Irish Channel. It is not enough that you look for the better country—you must keep the way, and a small deviation may send you entirely wrong (J. Hamilton).

## 2. THE EXTENT OF SOLOMON'S IDOLATRY.

Various opinions have been held as to the extent and the true nature of Solomon's idolatry. Some (as Augustine) have regarded it as complete apostasy—an apostasy from which there could be no recovery; others (as Ewald) have seen in it nothing but a wise toleration, rather praiseworthy than blamable, misrepresented and misunderstood by the religious zealots of the day. The truth seems to lie between these two extreme views. Solomon did not ever or wholly apostatize. He continued his attendance on the worship of Jehovah, and punctually made his offerings three times a year in the temple (1 Kings 9: 25). But his heart was not "perfect" with God. Many causes had concurred to weaken the religious earnestness of his younger days, as the corrupting influence of wealth and luxury, the canker of sensualism, an increasing worldliness leading him to adopt more and more a worldly policy, and perhaps a growing latitudinarianism arising from contact with all the manifold forms of human opinion. His lapse into deadly sin was no doubt gradual (Rawlinson).

## LETTER FROM CENTRAL NEW YORK.

REV. C. T. MOSS.

For a long time your columns have seemed to be so crowded that one could easily suppose writing. So it has been with this correspondent.

Nevertheless the Methodist world has moved. Crouse College, "the most magnificent college building in America," has been finished, and was dedicated just after its found, or had finished his life-work. The new halls are now fast filling with students, and the hum of life rings everywhere. Dr. Haanel, the new member of the faculty, will soon be felt in the work of the University. Dr. Little is a fountain of erudition wrapped in splendid eloquence. The administration of Chancellor Sims has been, and is, phenomenally successful, account for it as one may. The Empire State at large may boast of the University, and New York Methodism has stood for the disastrous failure at Troy.

Last season the camp-meeting question was put to the test once more. Haven Grove and Trenton had their gatherings and both reported excellent results. Difficulties there are in the way, but the death of the camp meeting will be a costly sacrifice for the church, and the returns therefor are difficult to find.

The recent session of Central N. Y. Conference was presided over by Bishop Fitzgerald. It is not too much to say that he met the expectations of all. Gentle in manner, firm in purpose, an excellent preacher, only good words were spoken of him and his work. A large increase in collections appeared, amounting in all to \$4,648. Of this increase \$1,692 was for missions. Perhaps we can do better, but this result came from much of faith, work, sacrifice and enthusiasm. The ideal will not materialize easily, and no safe calculation can be made on that basis.

Cassiova Seminary lives and prospers under the wise administration of Prof. Clemens. The fall term is largely attended and the outlook for coming days is bright.

Already preparation is going on and faith reaches upward for a wide and deep revival through the Conference. The "higher criticism" has not removed God out of the universe, the work of the Holy Spirit from the hearts of the people, or faith in a supernatural salvation from the minds of Methodists in this region. So we look for success.

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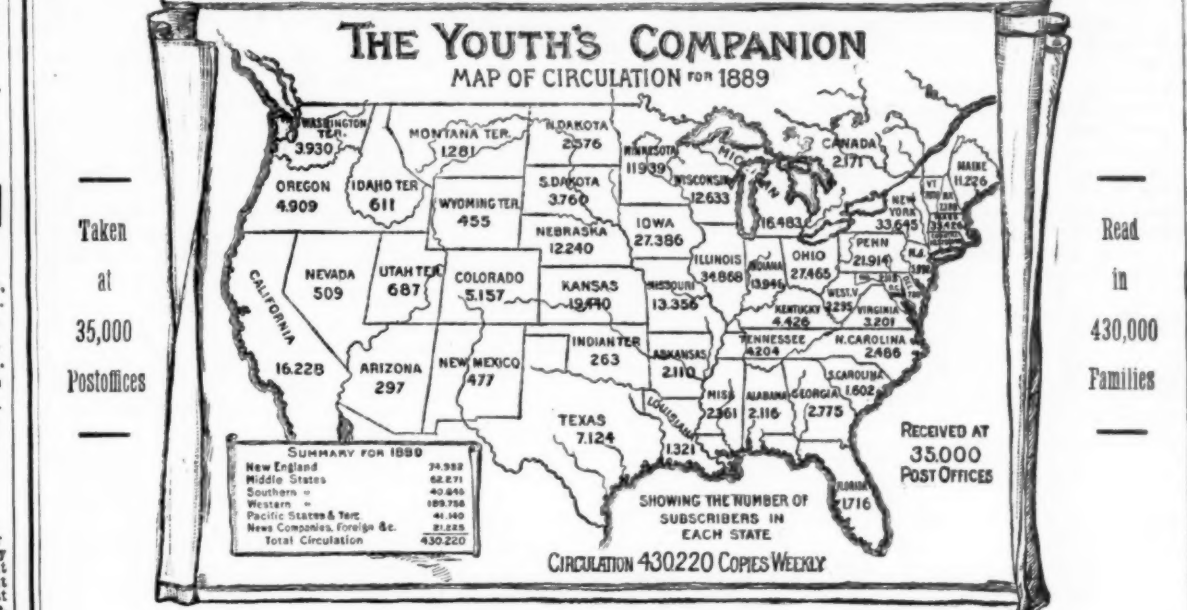
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## Review of the Week.

Tuesday, December 3.

The decrease in the public debt for November was \$4,869,672.

Milburn, the blind preacher, was again elected chaplain of the National House.

Congress was opened yesterday. Mr. Reed was elected speaker, and other officials nominated by the Republican caucus were elected.

Mr. Samuel Wilkeson, secretary of the Northern Pacific Railroad Company, died at his residence in New York city at 11 o'clock last evening of heart failure.

Governor Hovey of Indiana, president of the Service Pension Association of the United States, urged that a pension be granted to every man who served sixty days or more.

Lewis S. Cox & Co., of Philadelphia, knit goods manufacturers, have failed for \$500,000.

The Melior & Rittenhouse Company, druggists and chemists, of the same city, have suspended; liabilities \$300,000.

Wednesday, December 4.

Two hundred persons were killed by an accident in a Chinese theatre.

The Egyptian government sends a steamer to meet Stanley at Zanzibar.

Little was done in Congress except to listen to the President's message.

Secretary Tracy says the new naval cruisers are not extravagant coal consumers.

Several national banks have surrendered their government deposits and sold their bonds.

Portugal is determined to maintain her possession of the territories which she claims in Africa.

The Pillsbury Science Hall at Minneapolis was burned at midnight. It cost more than \$100,000.

There was a severe earthquake at Alton Bay and other places in New Hampshire early yesterday morning.

Dr. Charles Stanfield of Cambridge was yesterday sentenced to thirteen years in State Prison for malpractice.

The estimates for 1890-91 for the Government set up \$450,843,318, while the total estimated revenue is \$450,414,287.

The five Central American republics have formed a union under the name of the United States of Central America.

The trunk line Presidents voted yesterday to abolish passenger commissions on all lines east of Chicago, except the Grand Trunk and Central Vermont.

Nineteen of the twenty-five Massachusetts cities held municipal elections yesterday. Fourteen of them re-elected their mayors. Gloucester, Fall River, Fitchburg, Haverhill and Woburn reversed their attitudes on the license question. The aggregate of the several votes shows a gain of some 5,000 "noes."

Thursday, December 5.

The Kennebec River is closed to navigation.

The brass manufacturers are organizing a big trust.

The Pan American Congress voted yesterday to make its proceedings secret.

Dom Pedro is fully convinced that the Brazilian republic is firmly established.

Judge David J. Brewer has been appointed to fill the vacancy on the Supreme Bench.

It is estimated that 12,000 cases of shoes, valued at \$800,000, were turned in the Lyons fire.

Some interesting letters have been received from Stanley, who has reached Mbuli with his expedition.

Great preparations are being made in England and Belgium to give Stanley a royal welcome on his return.

Four men were killed yesterday on the Jersey Central, and a bad collision happened on the Pennsylvania Road.

A three days' conference of the National Evangelical Alliance was opened yesterday in Tremont Temple, William E. Dodge, ex-president.

A bill was introduced in the U. S. Senate yesterday providing for fortifications and other needed changes in the building laws suggested by the recent fire.

The New York guarantee fund for a world's fair amounts to \$5,135,826. A bill will be presented to Congress providing for the creation of a corporation which shall direct the exhibition, subject to the supervision of the United States Government.

The Senate devoted most of yesterday's session to the introduction of bills, the total number presented being 505 against 595 on the first bill day two years ago. Most of the measures proposed were bills that failed to become laws during the last Congress.

Friday, December 6.

Senator Lagalla was yesterday re-elected President pro tem of the Senate.

The Republicans will support the Brazilian republic on condition that order be maintained.

A bill was introduced in the Senate yesterday providing for a reserve force for the navy from steam vessels in the merchant marine.

The coroner's inquest on the bodies of the men killed in the Minneapolis fire holds the owners of the building morally responsible.

A sagar mill in the village of Swidenow, near Prague, in which 1,000 tons of sugar were stored, collapsed. Eight persons were killed and many others injured.

Miner By, who escaped the perils of disease and the poisoned arrows of the savages, fell from a window at Zanzibar, and fractured his skull. His recovery is doubtful.

Of the five Apache Indians sentenced to be hanged to-morrow at Florence, Ariz., three committed suicide in their cells last night by tying a strip of cloth around their necks.

The Serbian Cabinet has forwarded a complaint to Milan in regard to his public utterances, with a hint that unless he ceases to interfere with Serbian affairs his allowance will be stopped.

C. E. Elliott, the cashier of the Sergeant-at-Arms of the House, has absconded. He is a defaulter to a large amount, and several congressmen will lose considerable sums by his dishonesty.

Rumple, Smith & Co. of New York have been awarded by the authorities of Havana, Cuba, a contract to erect a system of waterworks for that city, at a cost of \$2,000,000. The firm bid against a number of European houses.

In the Senate, Mr. Hale introduced three important naval bills, and Mr. Voorhees presented a tariff revenue resolution. In the House several resolutions were announced. Carlisle and Randall are on the committee on railroads.

Saturday, December 7.

The amount of Sillit's defalcation is placed at \$71,800.

Gen. Francis W. Pickens of Boston died at Cannes, France, on Thursday.

## Extensive Exhibit Fine China and Glass for Christmas Gifts,

Recently landed by steamers "Norseman," "Catalonia" and "Roman," from Liverpool; it is

as under:

CANDELTICKS. Fine and Porcelain. 100 kinds. 50 cents to \$1.00.

BED ROOM SETS, to match China, Carpets, and Wall Papers. Extensive display.

SALAD OIL AND VINEGAR FLAGONS, in Porcelain, Faience, and Glass.

MUGS FOR CHILDREN, extensive variety.

SUGARS AND CREAMS. Dainty Deco-

ration. Minton, Dresden, and Haviland.

ARLON STATUARY. In this department we have Bases and Statuettes of the celebrities (which are always salable), B. Thoven, Mozart, Longfellow, Phillips, Sumner, Dickens, Mendelssohn, Grant, Lincoln, Andrew, Cobden, Bright, Cleveland, Collier, etc.

DUPLIX AND ROCHSTER LAMPS, 200 Patterns, \$5.00 to \$50.00.

UMBRELLA AND CANE HOLDERS. 100 PATTERNS, \$3.00 to \$25.00.

FRENCH BISQUE STATUETTES. CHINA BISCUIT JARS. Extensive line, all grades, choice decorations.

ODD PITCHERS, rare shapes and decorations, over 400 kinds to choose from, all grades and values, for Table and Side-board.

BOSTON SCENES TILES. Boston Common, Washington Statue, Public Garden, Niagara Falls, Banker Hill, Art Museum, etc.

BREAD AND MILK SETS, low cost. Printed, Enamelled Colors, also Fine China, Decorations.

FRUIT BOWLS, with or without Plates. AFTER-DINNER COFFEES. Indefinite variety, all grades, \$1.00 per dozen to \$50.00.

OATMEAL SETS. Nappies, 12 Sauces and Cream.

OATMEAL AND FRUIT SAUCERS in single dozens.

INDIVIDUAL BUTTERS. Many shapes and decorations.

SALTS, PEPPERS AND MUSTARDS. China and Glass, extensive line.

DRESDEN CHINA NOVELTIES. Extensive display from the Royal Meissen, and from Klemm's Art Atelier.

BANQUET LAMPS, from the low cost complete with shade at \$5.00, to the costly one pedestals, with new Paris Shades, at \$30.00 each.

CANDELABRA. Royal Worcester, Meissen and Carlsbad.

Our variety of Dinner, Breakfast and Tea Ware was never so extensive as now, including new designs and the old standard patterns from low cost to the finest decorations. OUR STOCK PATTERNS enable the buyer to match any part for years to come, an advantage appreciated by housekeepers.

Patrons who desire to avoid the rush later can have deliveries secured at dates desired.

JONES, McDUFFEE & STRATTON,  
FINE POTTERY, GLASS AND LAMPS.

(Seven Floors) 51 to 59 FEDERAL and 120 FRANKLIN STREETS.

N. B. - Our 25c., 50c., \$1, \$2 to \$5 Bazaar Tables will be found on our second floor, comprising many remnant pieces, reduced to close. (Take Elevator to the Art Pottery Room and DINNER SET HALL on third floor, where the choicest novelties are exhibited.)

The Following Institutions

Are a few of the many having Investments with the KANSAS INVESTMENT CO.

Bellevue Falls Savings Institution, Bellevue Falls, Vt.

Bates College, Lewiston, Me.

Boston Y. W. C. Association, Boston, Mass.

Citizens Savings Bk. & Trust Co., St. Johnsbury, Vt.

Cowsey Savings Bank, Conway, N. H.

Capital Fire Insurance Co., Nashua, N. H.

Chesterfield Provident Institution, Keene, N. H.

Columbia University, Percival T. Bonney, Treasurer.

Dover Five Cent Savings Bank, Dover, N. H.

Fitchburg Mutual Fire Ins. Co., Fitchburg, Mass.

Hinsdale Savings Bank, Hinsdale, N. H.

Keene Five Cent Savings Bank, Keene, N. H.

Lebanon Savings Bank, Lebanon, N. H.

Lebanon City Fire Ins. Co., Manchester, N. H.

Marble Savings Bank, Rutland, Vt.

Mechanics' Sav. Bk., Providence, R. I.

Merrimack River Savings Bank, Manchester, N. H.

Merrimack Mutual Fire Ins. Co., Fitchburg, Mass.

Merrimack Savings Bank, Providence, R. I.

Monmouth Savings Bank, East Derry, N. H.

New Hampshire Savings Bank, Nashua, N. H.

New Hampshire Fire Ins. Co., Manchester, N. H.

New Hampshire Savings Bank, Concord, N. H.

Newmarket Savings Bank, Newmarket, N. H.

Norfolk Savings Bank, Norfolk, Mass.

Ontario Savings Bank, Lyndonville, Vt.

Providence Mutual Investment Co., Providence, R. I.

Rutland Savings Bank, Rutland, Vt.

Union Five Cent Savings Bank, Exeter, N. H.

Vermont Academy, Brattleboro, Vt.

Walden Mutual Investment Co., Walden, Vt.

Woman's Board of Missions, Boston, Mass.

Worcester College, Worcester, Mass.

Worcester Mutual Investment Co., Worcester, Mass.

Worcester Savings Bank, Worcester, Mass.

Worcester Savings Bank, Worcester, Mass.

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Worcester Savings Bank, Worcester, Mass.

Worcester Savings Bank, Worcester, Mass.

Worcester Savings Bank, Worcester, Mass.

Worcester Savings Bank, Worcester, Mass.

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## FOR ADULTS.

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Reorganization

ATCHISON, TOPEKA

AND

SANTA FE

Railroad Company.

Office of the

ATCHISON, TOPEKA & SANTA

FE RAILROAD COMPANY,

BOSTON, Nov. 23, 1889.

At a meeting of the Board of

Directors, held this day, the following

preamble and resolution were

unanimously adopted:

WHEREAS, The Stockholders of the Company have provided

for the necessary funds to meet

the requirements of the Company,

subject to the terms of Circular

No. 83, and

WHEREAS, The holders of a

majority of all the outstanding

bonds of the Atchison System,

both in Europe and the United

States, have assented to the Plan

of Reorganization, dated October

15th, 1889, therefore be and is hereby

declared effective, and that official

announcement of this fact

shall be made by the chairman accompanied by notice that Bond-

holders to secure participation in

the benefits of the Plan should deposit

their bonds on or before De-

cember 15th, 1889, and that after

that date bonds will only be re-

ceived under such equitable con-

ditions as the Board of Directors may establish.

By order of the Board of Directors,

GEORGE C. MAGOUN,

Chairman.

The BONDS of the following

named issues are in-

cluded, and should be

deposited for exchange, under

the Plan of Reorganiza-

tion:

Atchison, Topeka & Santa Fe R. R.

Company:

FIRST MORTGAGE, 1889, 7 PER CENT.

FIVE PER CENT. BONDS, 1889, 5 PER CENT.

CONSOLIDATED MORTGAGE, 1889, 7 PER CENT.

S. F. FIVE PER CENT. BONDS, 1890, 5 PER CENT.

FOUR AND ONE-HALF PER CENT. S. F. BONDS, 1890, 4 PER CENT.

SIX PER CENT. S. F. SECURED BONDS, 1911, 6 PER CENT.

CORPORATE TRUST FIVE PER CENT. BONDS, 1897, 5 PER CENT.

LAND GRANT MORTGAGE, 1890, 7 PER CENT.

Cowley, Sumner & F. Smith R. R. Co.

FIRST MORTGAGE, 1889, 7 PER CENT.

Florence Eldorado & Wal. Val. R. R. Co.

FIRST MORTGAGE, 1887, 7 PER CENT.

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